

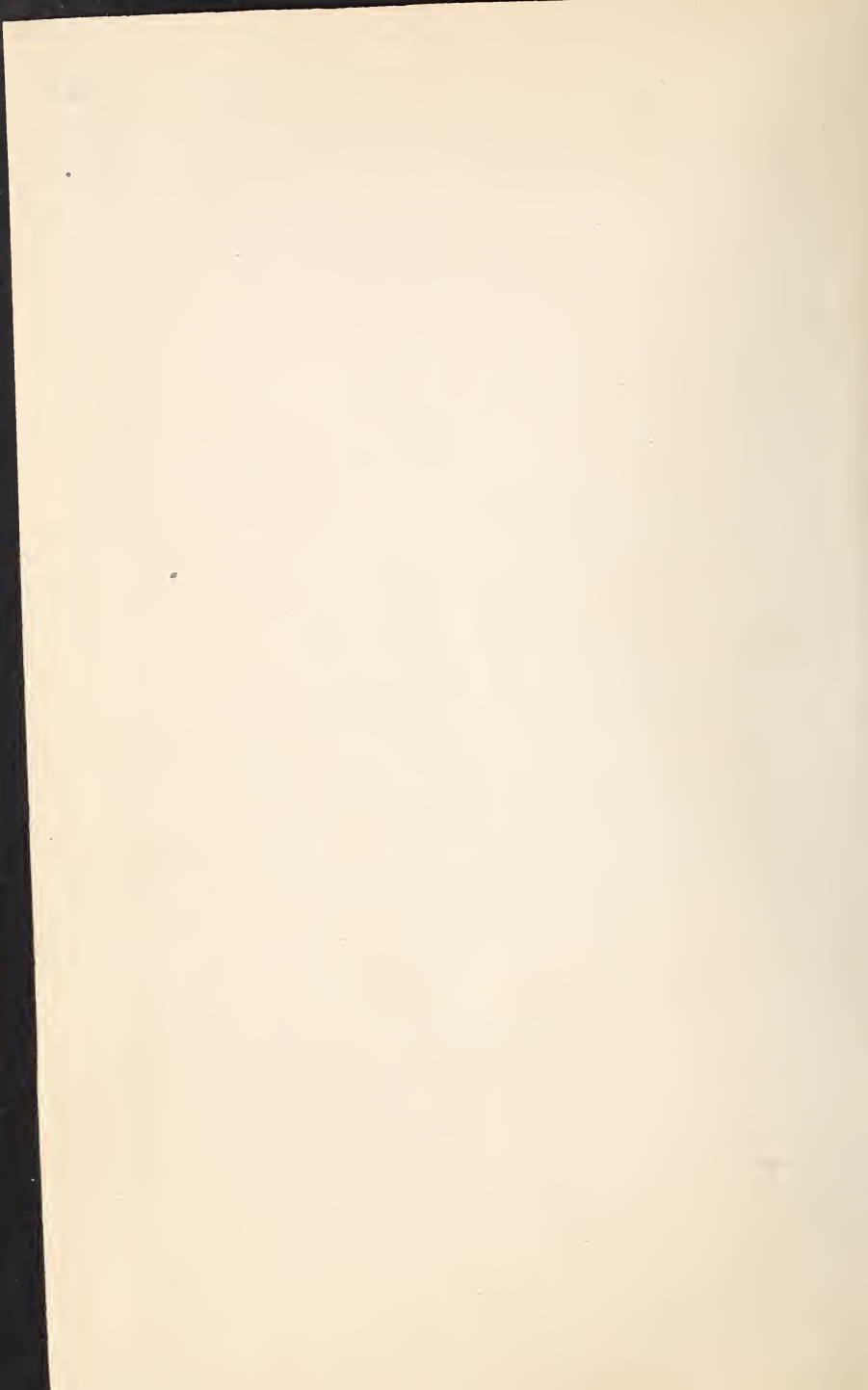




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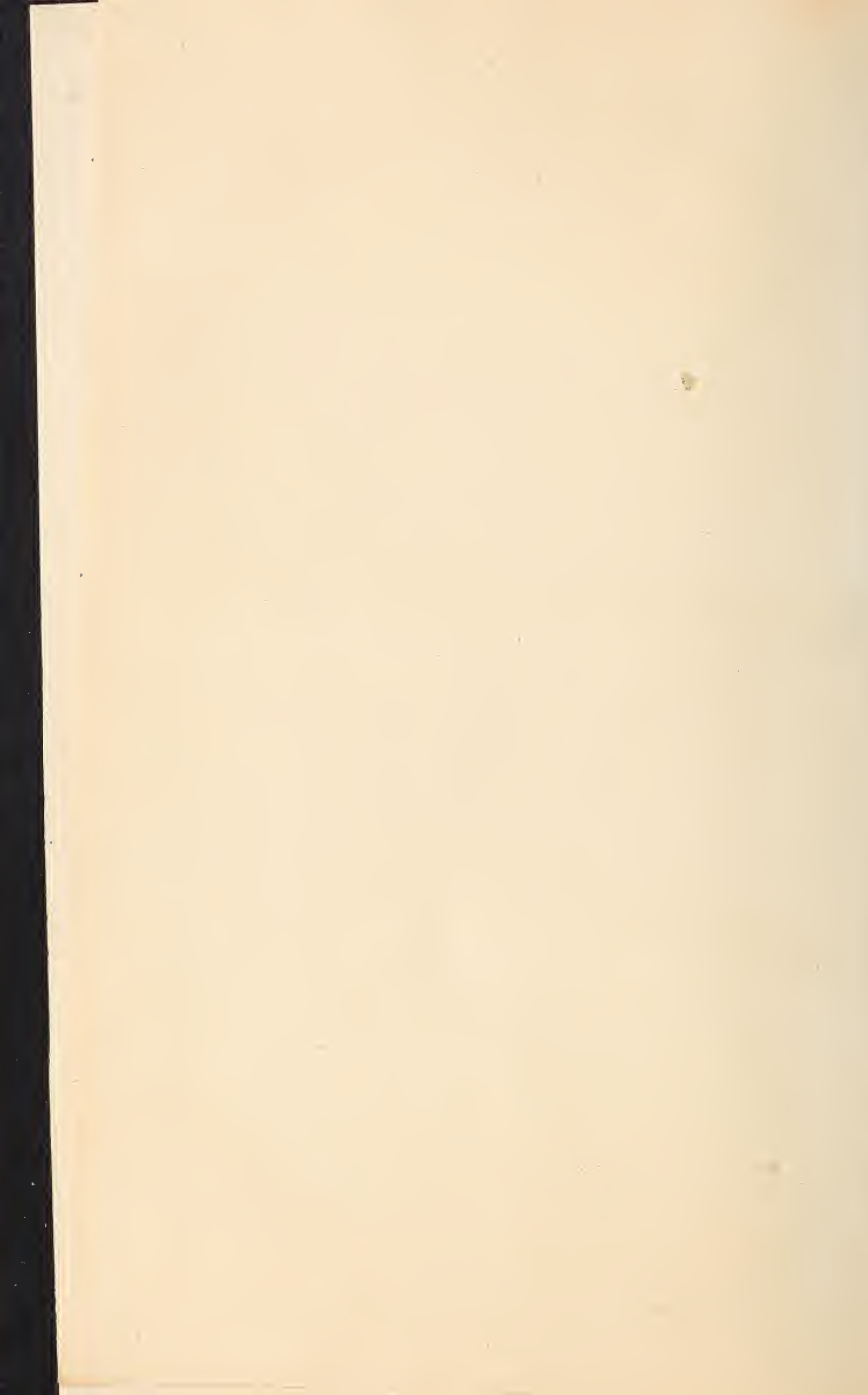
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THE

# MYSTIC CIRCLE,

270  
1437

AND

## AMERICAN HAND-BOOK OF MASONRY.

CONTAINING

A BRIEF HISTORY OF FREE MASONRY IN EUROPE AND AMERICA.	{	CONSTITUTIONAL RULES.
SYMBOLIC CHART.		RESOLUTIONS, DECISIONS, AND OPINIONS OF GRAND LODGES AND ENLIGHTENED MASONS ON QUESTIONS LIABLE TO ARISE IN SUBORDINATE LODGES.
ANCIENT CONSTITUTIONS OF THE GRAND LODGE OF ENGLAND.		
AHIMAN REZON.		

A CODE OF BY-LAWS FOR SUBORDINATE LODGES.  
INSTRUCTIONS, SUGGESTIONS AND FORMS,  
FOR SECRETARIES OF LODGES.

BY GEORGE H. GRAY, SEN.,  
OF MISSISSIPPI.

THIRD EDITION, REVISED AND CORRECTED.

CINCINNATI:  
H W. DERBY & CO., PUBLISHERS.  
1852.

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Entered, according to act of Congress, in the year 1851,  
BY GEO. H. GRAY, SEN.,  
In the Clerk's Office of the District Court of the United States, for the District of  
Ohio.

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E. MORGAN & Co., Stereotypers,  
111 Main St., Cincinnati.

TO  
THE MEMBERS  
OF THE  
ANCIENT AND HONORABLE  
ORDER  
OF  
FREE AND ACCEPTED MASONS,  
WHERESOEVER DISPERSED,  
THIS EDITION IS  
MOST RESPECTFULLY  
AND  
FRATERNALLY  
INSCRIBED.

(iii)



## RECOMMENDATIONS.

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*From M. W. Chas. A. Lacoste, G. M. of the G. L. of Miss.*

*Natchez, Miss., Nov. 29, 1849.*

DEAR SIR AND BRO.:

I regret that other engagements have put it out of my power (in the short space of time allowed me) to give to your Masonic work anything like a thorough perusal, or critical examination. From what I have seen of it, however, and from my entire confidence in your Masonic skill and discretion, I feel no hesitancy in expressing the opinion, that it will prove to be of substantial value to the Craft as a book of reference and practical guide.

Wishing you every success in this praiseworthy enterprise, I am, dear Sir, fraternally,

Yours, etc.,

CHAS. A. LACOSTE,  
*G. M. of G. L. of Mississippi*

To BRO. GEO. H. GRAY, SR., Clinton, Miss.

---

*Vicksburg, Miss., Dec. 19, 1849.*

DEAR SIR AND BRO.:

From the examination I have made of your work, I feel satisfied that it is such a one as will satisfy the Masonic Fraternity. A Text-Book has been wanted. Yours will answer the purpose.

Respectfully and fraternally, yours, etc.,

B. S. TAPPAN,

*P. G. M. of the G. L. of Mississippi; P. H. P. of V. Ch. No.  
3 of R. A. Masons; and P. M. of Vicksburg Lodge No. 26.*

To BRO. GEO. H. GRAY, SR., Clinton, Miss.

---

*Grand Secretary's Office, Natchez, Miss., Dec. 10, 1849*

DEAR SIR AND BRO.:

I thank you for the pleasure which the inspection of the manuscript copy of the "Mystic Circle and American Hand-book of Masonry," has

afforded me. Containing a complete "*Trestleboard*," upon which every line appears to have been skillfully drawn, and the common error avoided of exhibiting too much of the design to the vulgar eye, the "*Ancient Constitutions*," the "*Old and New Regulations*," a "*Digest of Masonic Laws, and Opinions of Enlightened Masons*," on many important and interesting points, compiled with care; a good set of "By-laws for Subordinate Lodges," and "Instructions for Secretaries," all systematically arranged: it will be found, in my humble opinion, to be a work of great value to the Craft, and the best book of reference yet published.

I could scarcely have expected a less satisfactory work from one whom I have known for twenty years as one of the brightest, most consistent and zealous Masons of the South-west, and hope to see it in general use.

Yours, very truly and fraternally,

WM. P. MELLE, N

*Grand Secretary of the Grand Lodge of the State of Mississippi.*

To BRO. GEO. H. GRAY, SR., Clinton, Miss.

*Vicksburg, Miss., Dec. 19, 1849.*

DEAR SIR AND BRO.:

I have given the manuscript copy of the Masonic work you propose to publish, a hasty perusal, and am highly pleased with it. It is just such a work as the Fraternity want, and you are entitled to great praise for your labor in getting it up, as it is decidedly the best book of reference I have ever seen. I hope to see it in general use, and, wishing you great success and a full reward for your zealous endeavors and labors to promote the glory of the Craft.

I remain, yours, truly and fraternally,

CHARLES J. SEARLES,

*Th. Ill. G. M. of V. C. of R. and S. M.; P. H. P. of V. Ch. No. 3*

*of R. A. Masons; and P. M. of Vicksburg Lodge No. 26.*

To BRO. GEO. H. GRAY, SR., Clinton, Miss.

*Vicksburg, Miss., Jan. 10, 1850.*

BRO. GRAY:

Your "*Mystic Circle and American Hand-book of Masonry*" will be a valuable acquisition to the Craft. It will serve, not only as a well arranged chart, but it is a complete digest of all the important regulations of the Order, which cannot fail to be the most valuable acquisition to



RECOMMENDATIONS.

7

Masonry of modern times—particularly valuable to the presiding officers of Lodges, &c.

Fraternally, yours, etc.,

THOS. J. HARPER,

*P. H. P. of Vicksburg Chapter No. 3.*

To BRO. G. GRAY, SR., at Cincinnati, O.

---

*Vicksburg, Miss., Dec. 18, 1850.*

DEAR BRO.:

Having given the manuscript copy of your work a partial examination, (being all that opportunity would permit,) I have no hesitation in saying that I believe it to be one of the most valuable works to the practical Mason that has ever come under my observation, and am well satisfied that it will be of great utility, as a work of reference, to the Craft. Such a publication, in my judgment, is much needed. With it, any Mason may do much toward qualifying himself for the Chair, or being otherwise useful in the Lodge.

Wishing you every success in your laudable enterprise, and a speedy publication, I remain, respectfully and fraternally, yours, etc.,

B. SPRINGER,

*G. S. W. of the G. L. of Mississippi, and W. M. of  
Vicksburg Lodge No. 26.*

---

*Vicksburg, Miss., Dec. 19, 1849.*

DEAR SIR AND BRO.:

I have examined, very hastily, the manuscript of your "Mystic Circle and American Hand-book of Masonry," and believe its publication will be a very valuable acquisition to the Masonic Fraternity at large.

I have seen nothing better calculated as a text-book—a work of reference on Constitutional questions.

A work of this kind is much needed, and its speedy publication would meet with my warmest approbation.

Respectfully and fraternally, yours, etc.,

WILLIAM H. STEVENS,

*G. H. P. of the G. C. of R. A. Masons of Mississippi, and  
W. M. of Hills City Lodge, Vicksburg, Miss.*

To BRO. GEO. H. GRAY, SR., Clinton, Miss.

“GRAND LODGE OF MISSISSIPPI.

“The special committee to whom was referred the examination of the ‘MYSTIC CIRCLE,’ by Bro. GEO. H. GRAY, Sr., beg leave to report, that they have examined the aforesaid work, and consider it one of the most valuable Text-books now in use, more especially is it so on questions of Masonic law and usage. Your committee therefore recommend the adoption of the following resolution, viz:

“Resolved, That ‘The Mystic Circle’ (by Bro. Geo. H. Gray, Sr.) be recommended by the Grand Lodge to the Brethren in the State of Mississippi, as a correct and valuable Text-book of Masonic Law and Usage.

“Attest,

WM. P. MELLEN, G. Sec.”

Feb. 1851.

“GRAND LODGE OF INDIANA.

“HALL OF THE GRAND LODGE OF INDIANA, }  
Indianapolis, 30th May, 1850. }

‘BRO. GEO. H. GRAY, Sr. :—

“Sir: By a unanimous vote of the Grand Lodge of Indiana, I am directed to present you their cordial thanks for the gift of your excellent Masonic compilation, entitled ‘The Mystic Circle.’ The brethren also direct me to say that they highly appreciate the work, and that they believe it a useful and valuable addition to our Masonic literature. Unreservedly concurring in the above expression of opinion by the Right Worshipful Grand Lodge of Indiana, I remain Sir and brother,

“Fraternally Yours, &c.,

“E. DEMING,

“Grand Master of Masons in Indiana.”

“JACKSON, Miss., May 14, 1851.

“DEAR SIR AND BRO. :—

“I have examined your work entitled ‘The Mystic Circle,’ and would earnestly recommend it to the Fraternity. It is compiled with much care and ability, and will doubtless meet with a wide circulation.

“Very truly yours, &c.,

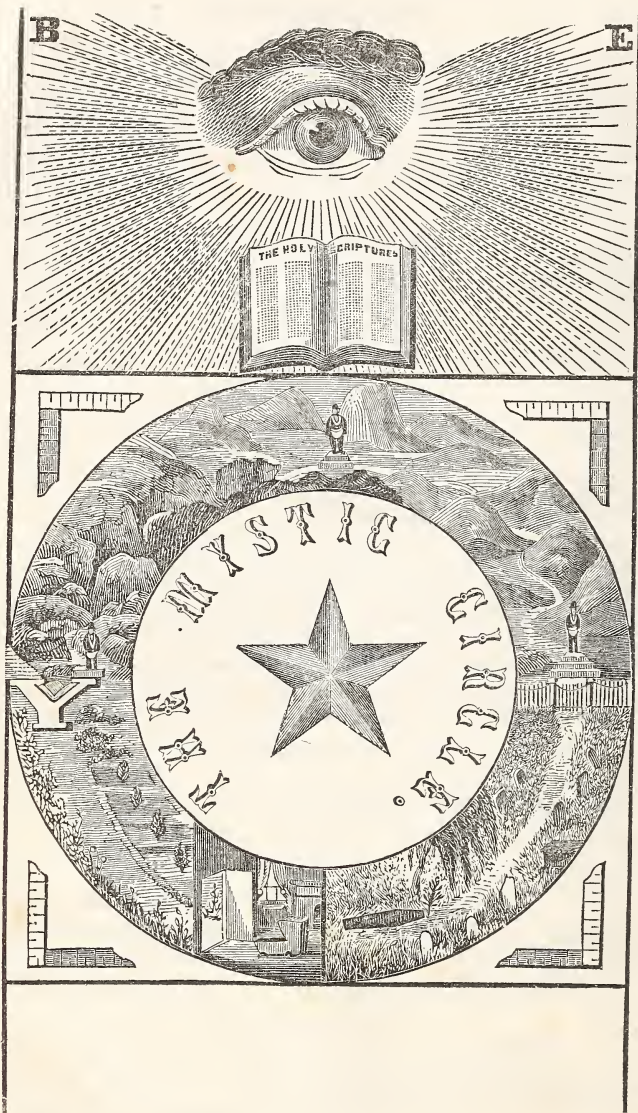
“CHAS. SCOTT,

“G. H. P. of G. Ch. of R. A. Masons,

and P. G. M. of G. L. of Mississippi.

“To Bro. G. H. Gray, Sr., Clinton, Miss.”





## ILLUSTRATION OF THE MYSTIC CIRCLE.

THE Circle represents that boundary or line within which our every thought, word, and action should be circumscribed. Its radius is the full extent of our duties to God, our neighbor, and ourselves. It is embordered by the lines of a perfect Square, the sides equal, the angles equal, which represents the divine mind of Omnipotence. The perpendicular Lines represent the parallel drawn by St. John the Baptist and St. John the Evangelist. The right-angled Square, the fourth part of the circle comprehends the union of the celestial and terrestrial capacities, and is an emblem of Morality and Justice. The Star in the center forcibly reminds us of the duties which, as Masons, we owe to each other. The letter Y, is one of the symbolical characters of Pythagoras, and "represents the course of human life. Youth, arriving at Manhood, sees two ways before him, and deliberates which he will pursue. If he meets with a guide that directs him to pursue Philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omits to do this, and takes the left-hand path, which appears broader and better, it will lead him" (not only beyond the Mystic Circle, but without the pale of divine precept) "to sloth and luxury, will waste his estate, impair his health, and bring on a premature old age of remorse and misery." The Holy Scriptures, in the fork of the ways, is the guide placed in the hands of man by his benevolent Creator to point out the way that leads to happiness in this life, and endless bliss in the world of immortality. The three positions represent the three steps of Masonry, which are emblematical of the three stages of human life,—Youth, Manhood, and Age,—and remind us that in Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellowcrafts, we should



apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in Age, as Master Masons, while we are journeying in the downhill of life, to "that undiscovered country from whose bourn no traveler returns," we may enjoy the happy reflection consequent on a well-spent life, and a well-grounded hope of a glorious immortality.

Commencing our journey in joyous hilarity, in the spring time of life, while the tender leaves of hope are yet putting forth, we tread the flowery paths that lead from Infancy to Youth; entering upon the rugged road of frightful acclivities, encountering the vicissitudes to which mankind is liable, we arrive at the meridian in the full blossom and vigor of Manhood; our steps are accelerated thence by a gentle declivity to an old Age of feebleness and decay, and tottering onward we complete the Circle, when we arrive at the final resting-place of all, where all ranks are leveled and all distinctions are done away. At any stage of our journey from the cradle to the grave, we are liable to be assailed by the deadly missives of the insatiate Archer; and happy is he whose walk in life has been such that he can welcome the approach of the grim Tyler of eternity when he shall knock at the door of his earthly tabernacle to summon him to the presence of the Supreme Grand Master of the universe, and calmly enter that gloomy portal, through which mortality passes not, reminded by the emblem of our faith that that immortal part within us cannot be entombed in the silent vault, but will survive the grave, and disengaged from its cumbrous dust, shall soar to realms on high, return unto God who gave it, and flourish and bloom in immortal youth throughout eternity.

## INTRODUCTION TO THE SECOND EDITION.

---

IN presenting this Second Edition of the Mystic Circle to the Fraternity, the Compiler begs to be understood as laying no claim to the originality of the most valuable portion of the matter contained in it, but offers it as a compilation of that practical, valuable information, which it is important that every member of the Order should possess, more especially those who expect, or wish to participate in the labors of the Craft.

The work was compiled at the urgent solicitation of many intelligent and experienced Masons, who had long felt the want of such a publication. The ready sale which the first edition has met with, and the present demand for the work, have induced the publication of a second edition, in preparing which, the matter has been revised and re-arranged into a more systematic form ; and while some unimportant portions have been stricken out, other valuable matter has been added. More interest is given to it by the addition of a collection of Odes, Hymns, Anthems and Songs, appropriately arranged for the various ceremonies ; additional information, of a general character, as well as relating to Masonic jurisprudence, is also embraced.

The manual, is that which has been approved, adopted and used by the various Grand Lodges for many years. Great pains have been taken to render this edition as full, perfect and complete, for all practical purposes, as any could at this time be made. Ample means being in the hands of the Compiler, he trusts that it will stand the test of a critical examination, which is solicited, as from it, the best evidence of its utility could be obtained.

*May, 1851.*





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A  
BRIEF HISTORY  
OF  
MASONRY IN EUROPE AND AMERICA.

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PART I.

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ANTIQUITY OF MASONRY.

ANTIQUITY has always been the boast of every human Institution; and when united with the continued affection of its members, has been, and ever must be, regarded as evidence of inherent excellence, and of the basis on which it has been established. This is true, as well of civil as of religious institutions. Governments that have long withstood the assaults of foreign and domestic violence, that remain unsubdued by war, and unshaken by faction, are regarded with reverence, and studied with attention,—we discover in their organization some peculiar merit, which binds their subjects together, and enables them to withstand the influence of time, and the violence of man's ever-mutable passions.

We will not now attempt to ascertain, whether Solomon, or any other man, is entitled to the appellation of Founder. It cannot be expected that we will point to the page of history, and show when and where the Society commenced. Had it been one organized for political

purposes, used as the means of overturning governments, arming itself in warlike panoply, and shedding the blood of its opponents, history would have shown its rise and progress. But as instead of surrounding itself with terrors, exhibiting the cruelty of religious fanaticism, or the ensanguined glory of martial achievement, we find it in the still and silent walks of private life, operating on man individually, and seeking alone his moral perfection, we should search in vain through the blood-stained pages of ancient history for any notice of its existence. Let us, then, rest satisfied with the latest date, that even the enemies of the society may be pleased to assign it; and we shall have more of antiquity to boast, than any other institution now in existence. The breath of the destroyer has swept from the earth generation after generation of mankind, empires have risen, flourished, fallen, and been forgotten; the monuments of human wisdom, greatness, and power, vainly deemed imperishable, have crumbled into dust, under the moldering hand of time, while Masonry still survives; her splendor, her usefulness, and the number of her votaries, still undiminished. Nor has persecution conquered the affections of her followers. Though threatened by the imperial edict of an Alexander, openly assaulted by a cruel and bloody Ferdinand, besieged by ignorance and superstition, the battlements of her fortress still rear themselves proudly to view, and her banner floats triumphantly on the breeze.

Whatever doubts may prevail as to the existence of the Masonic Institution anterior to the erection of the Temple, yet, as Masons, we have satisfactory evidence that it has existed in some form or other since the days of Solomon. The original landmarks of the order have been transmitted through a chosen few, unchanged by time and uncontrolled by prejudice. As Masons, we pos-

sess interesting facts, unknown to the world, which are stated to have originated at the building of the Temple. The same facts are in the possession of Masons in different countries. Now, if the information which we have received by Masonic tradition, existed only in our own country, or in that from which we received it, we might have ground for the suspicion that it was fabricated; but when we find the same facts, in almost every country on the globe, agreeing in all essential points, the conclusion is irresistible that they are true.

History affords abundant evidence of the existence of the Society from the time of Solomon; and after the completion of the Temple, the Tyrians, who had been engaged in that enterprise, returned to their native country. We are informed by a distinguished writer, that many of the Jews who were employed in the building of the Temple, and who must have been acquainted with all the circumstances which transpired at the time, emigrated to Phœnicia, a country of which Tyre was the principal city. Oppressed by their enemies, and exposed to trials and dangers, they sought an asylum among the inhabitants of that city. Reminded of the pleasing scenes which they had witnessed on Mount Moriah, and influenced by those feelings of brotherly love and friendship, which seven years' residence together had inspired, the Tyrians furnished them with ships, in which they passed the Pillars of Hercules and settled in Spain. We are assured by Strabo, that colonies were established by the inhabitants of Palestine, on the western coast of Africa, about one hundred and ninety years after the Trojan war, and about fourteen years after the dedication of Solomon's Temple. It is, then, an established fact, that men in the possession of the secrets on which the first six degrees of Masonry are founded, set-



tled in various parts of the world. It is equally authenticated that Masons in all parts of the world possess the same facts.

The conclusion, then, to be drawn from these circumstances, is, that our Masonic information is true, and that the Institution has existed at least from the days of Solomon.

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### FREEMASONRY IN EUROPE.

It is difficult to ascertain at what precise period Freemasonry was introduced into Britain; it is certain, however, that its first inhabitants must have brought with them no small knowledge of the art. There are yet some remains of skill in architecture much earlier than the invasion of the Romans, but so defaced by time that it is difficult to determine their original use. The history of Masonry in England is involved in much obscurity, until about the time of Alfred, who is said to have been a zealous promoter of the art. No prince ever studied more to improve the condition of his subjects. He was succeeded by Edward, during whose reign the Masons continued to assemble under the superintendence of Ethred, his brother-in-law, and Ethelward, his brother.

Edward was succeeded by Athelstane. This prince granted a charter, authorizing the Masons to meet annually at York, where the first Grand Lodge was formed in A. D. 926,\* at which Edwin, the brother of Athelstane, presided as Grand Master.

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\* It was usual for the "working Masons," at this period, to put some *mark* or *sign*, peculiar to themselves, as a sort of stamp, or instead of a monogram (like the painter's), upon those stones which they had cut or hewn for public buildings, as palaces, castles, and especially churches of the Gothic style. This practice was particularly common among the

At this meeting, many old writings were produced, in the Greek, Latin, and other languages, from which the constitutions of the English Lodges are derived.

From this era we date the establishment of Masonry in England on a firm basis. By virtue of the charter granted by Athelstane, all the Masons of the kingdom were convened and a Grand Lodge established for their future government. Under the jurisdiction of the Grand Lodge the fraternity considerably increased, and kings, princes, and other distinguished persons, who had been initiated into the mysteries, paid due allegiance to the assembly. The appellation of Ancient York Masons, well-known in all regular Lodges, originated from this memorable convention at York.

During the reign of Queen Anne the Annual Festi-

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German Masons of the fourteenth and fifteenth centuries, as has been ascertained by frequent examinations of the ancient Gothic churches in that country. These *marks* are also found in the famous cathedrals of Strasburg and Rheims, and in a single instance, at Notre Dame, in Paris—one of the most splendid monuments of Gothic architecture in France. Similar *marks* are likewise to be seen at St. Dunstons-in-the-East, at London; but they are of more recent date, that edifice having been built by Sir Christopher Wren, who, at the time, was Grand Master of Masons in England.

About fifteen years back, the tower and south side of that ancient Gothic structure, the Church of St. Mary's, at Shrewsbury, underwent a thorough repair; the circular arches which divided the side aisles from the transepts, and which for very many years had been disfigured by a superabundant application of mortar, from the hands of some tasteless plasterer, have been scraped and cleaned, so as to exhibit the fine Norman arches in nearly their original beauty: and, adds the Editor of the *Salopian Journal*, "It may, perhaps, be worthy of remark, as well as interesting to some antiquarian and Masonic readers to be informed, that in clearing the plaster from the arches above noticed, the *distinguishing marks* of several of the *operative Masons*, who were employed in working the stones of which these arches are composed, have been discovered; and it is a singular fact, that some of these marks, though used many centuries ago, are similar to those used by the Masons of the present day."

vals were entirely neglected, and the number of Masons considerably diminished. It was, therefore, determined that the privilege of Masonry should not be confined to operative Masons, but that persons of all professions should be permitted to participate in them, provided they were regularly approved and initiated into the order.

On the accession of George I, the Masons resolved to unite again under a Grand Master, and revive the Annual Festivals. With this view, the "members of the only four Lodges at that time existing in London, met at the Appletree Tavern, and having voted the oldest Master Mason then present, into the chair, constituted themselves a Grand Lodge *pro tempore*, in due form." It was then resolved to revive the Quarterly Communications of the Fraternity, and to hold the next Annual Assembly and Feast on the 24th June, at the Goose and Gridiron Tavern (in compliment to the oldest Lodge which then met there), for the purpose of electing a Grand Master. Accordingly, on St. John the Baptist's day, 1717, the Assembly and Feast were held at that house, when the oldest Master Mason (the Master of a Lodge), having taken the chair, a list of proper candidates for the office of Grand Master was produced, and the names being separately proposed, the Brethren by a great majority of votes elected Mr. Anthony Sayer, Grand Master of Masons for the ensuing year. He was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the Assembly.

Previously to this time a sufficient number of Masons met together in a certain district, had ample power to make Masons, without a Warrant of Constitution; but it was now determined that the privilege of assembling as Masons, should be vested in certain Lodges, or Assemblies of Masons convened in certain places: and



that every Lodge, to be afterward convened (except the four old Lodges then existing), should be authorized to act by a Warrant from the Grand Master, granted by petition from certain individuals, with the consent and approbation of the Grand Lodge, and that without such Warrant, no Lodge should hereafter be deemed regular or constitutional. The former privileges, however, were still permitted to remain to the four Lodges then extant. In consequence of this, the old Masons in the metropolis, vested all their inherent rights in the four old Lodges, in trust, that they would never suffer the Ancient Landmarks and Charges to be infringed.

At the above organization, the following Regulation was proposed and adopted, to-wit:

“That the privilege of assembling as Masons, which has hitherto been unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened (except the four old Lodges at this time existing), shall be legally authorized to act by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in Communication: and without such Warrant, no Lodge shall be hereafter deemed regular or constitutional.”

A code of laws, with the consent of the Brethren at large, was drawn up for the future government of the society, to which the following clauses were annexed, binding the Grand Master, for the time being, his successors, and the Masters of every Lodge to be hereafter constituted, to preserve it inviolate:

“Every Annual Grand Lodge, has an inherent power and authority to make new regulations, or to alter these for the benefit of this Ancient Fraternity; provided al-

ways, that the old landmarks be carefully preserved; and that such alterations and new regulations, be proposed and agreed to at the third Quarterly Communication, preceding the Grand Annual Feast: and that they be offered to the perusal of all the Brethren, before dinner, in writing, even to the youngest Entered Apprentice; the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory."

To commemorate this circumstance, it has been customary ever since that time, for the Master of the oldest Lodge, to attend every Grand Installation; and, taking precedence of all present, the Grand Master only excepted, to deliver the Book of Constitutions to the newly-installed Grand Master, on his promising obedience to the Ancient Charges and Regulations. By this precaution, the original constitutions were established as the basis of all Masonic jurisdiction in the south of England, and the Ancient Landmarks were carefully secured against innovation.

In 1718, many valuable manuscripts were collected, among which were several old copies of the old Gothic constitutions, which were arranged and digested.

In 1720, the Fraternity sustained an irreparable loss by the burning of several valuable manuscripts concerning the Lodges, Charges, and Regulations and Usages of Masons. This was done by some scrupulous Brethren, who were alarmed at the publication of the Masonic Constitutions.

In 1722, the office of Grand Secretary was first established, and William Cowper, Esq., appointed, who discharged the duties of that department for several years.

In this year, a Compilation of the General Regulations of the Free and Accepted Masons, was made by

James Anderson; which was approved, and ordered to be published by the Grand Lodge of England, March 25th, 1722: which, together with Amendments, as approved by said Grand Lodge, June 27th, 1754, is copied *verbatim et literatim*, into this volume. On January 4th, 1787, was opened in London the Grand Chapter of Harodim. Although this order is of ancient date, and had been patronized in different parts of Europe, there appears not on record, previous to this period, the regular establishment of such an association in England. The Mysteries of the Order are peculiar to the Institution itself, while the lectures of the Chapter include every branch of the Masonic system, and represent the Art of Masonry in a finished and complete form. The Grand Chapter is governed by a Grand Patron, two Vice Patrons, a Chief Ruler, and two Assistants with a Council of twelve Companions, chosen annually, at the Chapter preceding the Festival of St. John the Evangelist.

On the 27th of December, 1813, the union between the two Grand Lodges was perfected, after a separation of one hundred years, and the Masonic Fraternity reunited in one family.

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#### FREEMASONRY IN AMERICA.

At what time Freemasonry was first introduced into this country, may never be satisfactorily ascertained. It is generally admitted that America was originally peopled from the old continent; but by whom, and at what period, are questions on which scholars of the greatest research are not agreed. Many, judging from the similarity of some religious rites, have conjectured that it

was peopled by the Ten Tribes, at the dispersion of Israel; others, that it was colonized by the wandering Tribes of Japheth; still others, conjecture that it was settled by the Carthaginians, some of whose ships, attempting to reach the Cape de Verd Islands (which belonged to them and are only about three weeks sail from the American continent), were driven by the trade winds to the coast of America;\* others, again, that tribes of the Tartar race passed over Behring's Straits to the north-west coast of America.

But, from whatever people the Americans may have descended, or in whatever manner this vast continent was originally furnished with human beings, it is certain that those who inhabited it at the time of the discovery of Columbus, possessed a System of Mysteries, which they applied to the purposes of religious worship. And it is impossible to read the early history of the Peruvians, without being impressed with the strong analogy which some of their ceremonies bore to the rites practiced by the idolatrous Israelites, when the "fury of the Lord was ready to be poured out upon them."

Equally certain is it, that if we place reliance upon the enduring testimony of those ruins discovered, even in our days, on this continent, especially in Mexico and

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\* "A few years since there was found near Montevideo, in South America, a stone, with the following words, in Greek, written on it: 'During the reign of Alexander, the son of Philip, king of Macedon, in the 63d Olympiad, Ptolemy—' the remainder of the inscription could not be deciphered. This stone covered an excavation, which contained two very ancient swords, a helmet, a shield, and several amphoræ of large capacity. On the handle of one of the swords was the portrait of a man, and on the helmet there was sculptured work, representing Achilles dragging the corpse of Hector round the walls of Troy. This was a favorite picture among the Greeks. Probably this Ptolemy was overtaken by a storm in the Great Ocean, as the Ancients termed the Atlantic, and driven on the coast of South America.'



South America: ruins, indicating the existence of great cities and fortifications, we must believe that it was, at a remote period, inhabited by a race who had made great advances in the mechanical arts of civilization. Whether the race was invaded by ferocious tribes who crossed from the north of Asia and drove their more cultivated opponents to the south, must be a matter of conjecture. But, as we have before suggested, that something resembling speculative Masonry existed among all, whether there was one or two races, cannot be doubted by him who has sufficient patience to inquire. It is not improbable that the civilization of Middle Asia was, at a very early period, spread over the most inhabitable portion of North America; that some of the emigrants extended their travels to Mexico and South America; and, in consequence of the climate being better adapted to their former habits, multiplied and flourished to a far greater extent than their Brethren who took possession of the North. These last, might, in after times, have been overpowered, as Southern Europe once was, by hordes of fierce Barbarians from the extreme North, who, after subduing the previous inhabitants, and destroying, in the mere wantonness of conquest, many of their towns and public works, amalgamated with them, receiving a small portion of their cultivation in return for nomadic habits and unequalled ferocity. If we admit that events similar to these occurred, we have little difficulty in explaining why traces of Freemasonry are discernible as well in the ruthless tribes of North America, as among the more gentle and well-polished people of the great Nations of the South.

When some of the largest of the tribes were first visited by Europeans, it was found that they entertained, not only very rational ideas in respect to religion, but

that their political institutions were predicated on principles closely approximating to those of civilization.\*

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\* "The recent discoveries in Mexican Antiquities are, perhaps, the most remarkable and interesting that antiquarian research has ever brought to light. It is maintained that they fully demonstrate that a people of equal civilization, power, and resources with the ancient Egyptians, formerly inhabited New Spain. This people were called the Tultecans, and lived a long time prior to the Mexicans, whom the Spaniards found inhabiting the country. The existence of the Tultecans at the time of the Spanish conquest had become a matter of vague record; although the traditions of the Mexicans preserved their remembrance under the name of "Giants, or *Wandering Masons*." To this people the Mexicans themselves attributed all the stupendous monuments which were found in their country. The evidences of the high state of civilization of this people are, first, their Monuments and Temples. Pyramids upon a scale of equal grandeur with those of Egypt are found. Some of them, as the Pyramid of Cholulu, which Humboldt describes in his researches, though not of equal height, have a larger base than the Egyptian Pyramids. Remains of Temples are found equal in extent to the Temple of Solomon; and one so nearly resembling it in its general style and magnificence, that learned men have conjectured that it was built after the model of Solomon's Temple. Towers, minor sanctuaries, sepulchers, courts, divans, baths, and streets of priestly cells, were contained within its vast precincts. The remains of their works of art—porticoes, ornamented cylindrical columns, palaces with facades decorated with magnificent scroll ornaments, statues sculptured in a pure classical style, vases of beautiful shapes and fine workmanship, show a refinement which could have belonged to no barbarous people.

"The evidences of a beautiful system of hieroglyphics which were unknown to the Mexicans, planispheres and zodiacs superior to those of Egypt, show that this people had made a great progress in literature and science.

"Who was this remarkable people? is a question of great interest. What was their origin? How did they get possession of America? With what people of antiquity can they be identified?

"It is conjectured that they were a branch of the Cyclopean family, whose traces are found all over the ancient civilized world. The evidences of this people are perfectly distinct. They were a gigantic race, who, under the names of the Titans of early history, inhabited Greece: as Canaanites and descendants of Anak, they inhabited Syria, where they were expelled by Joshua; as shepherd kings they had possession of Egypt. Wherever they dwelt, they have left the same remarkable and distinct



They are represented to have been in possession of many Masonic symbols and ceremonies. They had among them private associations, which have been thought to bear a strong resemblance to our Masonic Lodges.\*

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traces. These are their peculiar buildings and monuments. The sacred historian describes the Titans of Syria as a people that 'built cities with walls and towers reaching to heaven.' Their gigantic architecture is everywhere visible. Its remains may be seen in Syria and Italy; and in Egypt it is seen in their Pyramids, which are universally acknowledged to be of Cyclopean origin. Now (says a writer in the *Foreign Quarterly Review*), the monumental structures in Mexico can be clearly identified with those of the old world. The Indians of Mexico told the Spaniards that these temples and monuments were 'built by giants, and a people called the *wandering builders* or *Masons*.' But evidence in the architecture, more clearly identifies them with the Cyclopean family, which built the Pyramids of Egypt, and the monuments of Syria. The pyramidal form in the monuments of New Spain, is clearly Cyclopean. Triangular arches of stones of receding steps, *without the keystone*, gateways, and descending galleries of a peculiar construction, are all Egyptian. The great Pyramid of Cholulu, in Mexico, exhibits a perfect identity with the model of the Temple of Belus, as described by Herodotus, consisting as it does, of eight graduated square towers, rising one above the other, and terminating in a pointed sanctuary. If space admitted, these analogies might be extended without number. The architectural ornaments, the sculptures, the symbols of worship, the tokens of their mythology, as shown by the sculptures and paintings, all remarkably support the Egyptian analogy. Another circumstance which seems to confirm their identity with the Cyclopean family, is their astronomical system. The Tultecans and Mexicans had eighteen zodiacal signs, and consequently, eighteen months. This differs entirely from the Egyptian system, but it corresponds precisely with that of the Etrurians, who were descended from a branch of the Cyclopean family; and both the numerals and the symbols of the Etrurians were the same as those of the Mexicans.

"Our space will not allow us to give the explanation of the manner in which they might have passed over to America. But as we know that the Carthaginians attained such skill in navigation as to have circumnavigated the Cape of Good Hope, the hypothesis does not seem improbable that the Phœnician Cyclopeans, 'during their compulsory wanderings, or their commercial enterprises, may have reached America from the south-eastern shores of Asia and the Indian Archipelago.'"

\* "Religious Ceremonies of Various Nations."

Their rules of government, and admission of members, are said to have been nearly the same. They had different degrees in the order, and the ceremonies of initiation, and the manner of passing from one degree to another, were such as to leave no doubt that the association was of European or Asiatic origin.

It has been contended that these tribes, or nations, derived their knowledge, in these particulars, from a colony of Welsh adventurers, who are reputed to have settled on this continent three hundred and twenty-two years before the arrival of Columbus. But the Welsh at that time were more barbarous than the Mexicans themselves.\*

And how could a handful of ignorant mountaineers, understanding no language but the imperfect jargon of their own little principality, influence, in the period of three centuries, an immense and hitherto unknown continent? Beside, a similar association is said to have existed, at a very recent date, among the Iroquois Indians, who have never been suspected to be of Welsh extraction. This fact is derived from a late illustrious Brother of New York (De Witt Clinton), to whom it was communicated by a respectable Indian preacher, who received the signs of the mystery from a Menonie Chief. The Institution, therefore, probably existed among the Menonies as well as other Indians. The members were few and select. Among the Iroquois, the society consisted of five Oneidas, two Cayugas, two St. Regis, and six Senecas.

From all these circumstances, it has been conjectured that Freemasonry existed on this continent prior to its discovery by Columbus.

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\* Humboldt says, that "in the infancy of Christianity, Mexico was in a more advanced state of civilization than Denmark, Sweden, and Russia."

If the Americans derived their origin from the Carthaginians, or from any portion of the Ten Tribes, after the dispersion of Israel, the presumption that they brought the secret mysteries of Freemasonry with them, is, by no means, irrational, inasmuch as our forms, ceremonies, and traditions, furnish satisfactory evidence that if Freemasonry did not originate at the erection of Solomon's Temple, it there received many of its present distinguishing characteristics. The Carthaginian Empire was founded, and the dispersion of Israel took place about seven hundred years before the Christian Era; or about three centuries after the building of the Temple. It is, therefore, not impossible—we do not say it is probable—that Freemasonry may have been introduced into this continent through one of these channels. Some learned men have suggested, that the post-diluvian earth was originally one continent; and that America was peopled from Central Asia, before the dismemberment of the two hemispheres; and that the wanderers brought with them, over dry land, the manners, arts, arms, and civilization of Central Asia.\*

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\* Sir William Jones says, that the religion of Mexico and Peru was substantially the same as that practiced by the various nations of the Eastern Hemisphere. The following legendary account of their original population, given by the Mexican Priests to the candidate on his initiation into their mysteries, bears such a striking analogy to the settling of the Israelites in the promised land, that some authors have conjectured that it proceeded from a tradition of the deliverance of that people from their Egyptian captivity, and their subsequent wanderings in the wilderness. A warlike tribe of Noah Americans, says the legend, under an experienced chief, and directed by the god Vitzliputzli, who, *holding in his hand a rod formed like a serpent*,<sup>1</sup> was seated in a square ark<sup>2</sup> made of

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<sup>1</sup> The rod of Moses was changed into a serpent. Exod. iv, 3.

<sup>2</sup> The Israelites were accompanied by an ark (Josh. iii, 1), which was esteemed the throne of God.



These speculations will probably be regarded by a majority of our readers, as rather matters of curiosity than of real importance. They, however, possess a peculiar interest to the antiquary, and are a source of the highest gratification to the intelligent Mason, who delights to revel amid the decayed monuments and broken columns of the primitive ages of our Institution.—(*Freemason's Monthly Mag.*)

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reeds,<sup>3</sup> called the throne of the god<sup>4</sup> (teoicpalli), the four angles of which were surrounded by serpents' heads.<sup>5</sup> The ark was borne by four priests;<sup>6</sup> and thus protected, the people set out in quest of a settlement; assured by the god that they should conquer every enemy who might be rash enough to oppose their designs.<sup>7</sup> They marched and encamped by the direction of Vitzliputzli,<sup>8</sup> who, during the continuance of an extended rest, revealed the mode of worship<sup>9</sup> which was most acceptable to him; and dictated a code of laws to be used when they had taken possession of the land of promise; and also distinctly marked the place of their settlement to be *upon a lake*, abounding with the lotus; on the borders of which they should find a fig-tree growing out of a rock, where was perched an eagle in the act of devouring its prey. In the midst of their encampment a tabernacle was erected, which contained an altar<sup>10</sup> for the reception of the sacred ark, on which their God was triumphantly seated. After a long and tedious expedition, they arrived at the precise spot which had been pointed out, and finding the prescribed tokens, they built the city of Mexico on an island in the midst of the waters;<sup>11</sup> furnished it with a pyramidal temple,<sup>12</sup> and soon became a populous and flourishing nation.—(HISTORY OF INITIATION.)

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<sup>3</sup> Purch. Pilgr., b. viii, c. 10.

<sup>4</sup> Humb. Res., vol. i, p. 216.

<sup>5</sup> These corresponded with the horns of the Israelitish altar. Exod. xxxviii, 2.

<sup>6</sup> Vide Deut. xi, 8; Josh. vi, 6.

<sup>7</sup> Deut. vii, 17, 21.

<sup>8</sup> Robertson's Amer., b. iv, sec. 8; Exod. xi, 36.

<sup>9</sup> Exod. xxiv, 12.

<sup>10</sup> Exod. ix, 2, 3.

<sup>11</sup> Purch. Pilgr., b. viii, c. 10.

<sup>12</sup> Humb. Res., vol. i, p. 81.

## FREEMASONRY IN THE UNITED STATES OF AMERICA.

THE introduction of Freemasonry into the United States, is, comparatively, of recent date. It was not until the country had, in some degree, changed its savage features, that the lessons of Masonry were openly inculcated in it. Whether the delay was owing to the prejudices of the first settlers, or to their humble and narrow circumstances, it is unnecessary to inquire. Certain it is, the Commission for holding the first Lodge, did not issue until the year 1733; when, upon the application of a number of Brethren residing in Boston, a Warrant was granted by the Most Worshipful Anthony, Lord Viscount Montagu, Grand Master of Masons in England, dated 30th April, 5773, appointing the Right Worshipful Henry Price, Grand Master in North America, with full power and authority to appoint his Deputy, and other masonic officers necessary for forming a Grand Lodge; and, also, to constitute Lodges of Free and Accepted Masons, as often as occasion should require.

In consequence of this commission, the Grand Master opened a Grand Lodge, at Boston, on 30th July, 5733, in due form, and appointed a Deputy Grand Master and Grand Wardens.

The Grand Lodge, being thus organized under the name of St. John's Grand Lodge, proceeded to grant Warrants for constituting Lodges in various parts of America; and from this Grand Lodge originated the first Lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and several of the West India Islands.

There was at the same time also, a Grand Lodge in

Boston under the designation of the "Massachusetts Grand Lodge," which originated as follows:

In 5752, a number of persons residing in Boston, in consequence of a petition to the Grand Lodge of Scotland, received a deputation, dated November 30, 5752, from Sholto, Charles Douglass, Lord Aberdour, then Grand Master, constituting them a regular Lodge, under the name of St. Andrew's Lodge, No. 82, to be holden in Boston. This establishment was discouraged and opposed by St. John's Grand Lodge, who thought their privileges infringed by the Grand Lodge of Scotland; they, therefore, refused to have any intercourse with St. Andrew's Lodge for several years.

The prosperous state of St. Andrew's Lodge, soon led its members to make great exertions for the establishment of an ancient Grand Lodge in America, which was effected on the 27th December, 5769, by virtue of a Commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated 30th May, 5769. By this authority, Joseph Warren, Esq., was appointed Grand Master of Masons in Boston, and within one hundred miles of the same. The Grand Master and other Grand Officers were installed according to ancient usage, and the Grand Lodge completely organized.

Between this period and the year 5792, the two Grand Lodges granted warrants of Constitution for Lodges to be holden in different parts of the United States.

On the 19th June, 5792, a complete union took place between St. John's Grand Lodge, and the Massachusetts Grand Lodge, under the style and title of the "Grand Lodge of Ancient, Free, and Accepted Masons of the Commonwealth of Massachusetts;" all invidious distinctions were buried in oblivion, and the rival socie-



ties united their efforts to accomplish the objects of their institution.

In the United States, the fraternity has flourished during the short period which has elapsed since its introduction, to a degree which, without the patronage of wealth and power, could scarcely have been expected. In our Lodges, natives of all climates, and citizens of every government, assemble to reciprocate the sentiments and emotions, and mingle in the enjoyments which the occasion affords, while the adventitious distinctions of country and language, of fortune and power, are lost in the character of Citizens of the world, and brothers of the same family.

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#### SOLOMON'S TEMPLE.

THIS magnificent structure was founded in the fourth year of the reign of Solomon, on the 2d day of the month Zif, being the second month in the sacred year, in the year of the world 2992, and 480th year after Exodus, and before the Christian Era 1012. It was located on Mount Moriah, near the place where the faith of Abraham was tried, when he was commanded to offer his son Isaac upon the altar, and where David met and appeased the destroying angel, by erecting an altar in the thrashing-floor of Araunah, the Jebusite. David had made great preparations for building the Temple, and had collected a vast quantity of gold and silver, and other metals and materials before his death. The legacy bequeathed to Solomon for that purpose, is thus described by David himself in the 14th, 15th, and 16th verses of the 1st Book of Chronicles: "Now behold,

in my trouble I have prepared for the House of the Lord, one hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, for it is in abundance; timber, also, and stone have I prepared. Moreover, there are workmen in abundance, hewers, and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number."

A correspondent in the Philadelphia Evening Journal, to give some idea of the enormous amount of this legacy, has made an estimate in pounds, shillings, and pence; and also in dollars and cents, of the "talents of gold," and the "talents of silver" here referred to. A talent of silver, like those bequeathed by David, is £353, 11s. 10*d.*, and, consequently, a thousand thousand talents of silver (1,000,000) would amount to £353,591,666. A "talent of gold" is £5,975, 15*s.* 7*d.*, and a hundred thousand talents of gold, therefore, amount to £507,577,916. So that these two items alone of David's bequest amounted to the enormous sum of £861,169,582, or \$3,827,420,364! Supposing this to be all silver, it would weigh 100,510 tons, and would require 50,255 wagons at two tons each. Allowing 60 feet to each wagon and horses, 671 miles would be covered. It would make 109 banks of \$35,000,000 each; and leave a fraction of \$12,420,364. The annual interest would amount to \$229,645,221,—the daily interest to \$629,161,—the hourly interest to \$26,215,—the interest per minute to \$437,—and per second \$7.28.

Solomon ascended the throne in the eighteenth year of his age, and two years before the death of David.—He immediately made contracts with foreign princes to furnish materials to carry on the stupendous works; he

caused a census to be taken of all the Canaanitish and other slaves in Israel, that he might arrange his labors, and send abroad for the most skillful artificers and the richest materials. He found 153,600 men. He engaged the co-operation of Hiram, king of Tyre, and of the most skillful artist of that or any other age, called in the Philistine dialect Abdonemus, but in the old constitutions, Amom, or Hiram Abbiff, as his assisting Grand Master of the work. Under them were 300 Herodim, or princes; 3,300 Menatzchim, or expert Master Masons, as overseers; 80,000 Ghiblim, sculptors; Ishchotzeb, hewers; and Benai, layers, who were ingenious Fellowcrafts. Beside a levy out of Israel of 30,000 men, under Adoniram, the Grand Junior Warden; making in all 113,600 Masons, exclusive of the two Grand Wardens employed in the noble undertaking. Beside these, there were 70,000 Ishsabbal, or men of burden, Entered Apprentices.

All these were classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion were suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen. Josephus informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of ax, or hammer, or any tool of iron, heard in the house while it was building.

The Temple faced the east. On the rear, or west side was the lowest part of the city, and on the south was a valley and the principal peak of Mount Sion. There was a gate on each side, together with an additional one on the west-southwest side, that led to the

king's house or palace, which stood across the valley, and communicated with the Temple by a terrace walk. At each of the gates was a guard-house; at the south gate were two additional houses, called Asuppin, where the Wardens of the court probably assembled and stored their utensils, and arms, etc., and there were similar houses in each of the four corners of the court. In the center of this court, was the Priests' Court, which was an oblong square of one hundred and fifty feet in length and seventy-five feet in width. There were three doors to this court opening from the North-East and South. This court was divided by a partition wall through the center, which made two inner courts of equal extent, the innermost, or new court, containing the Temple, and the outer one the Priests' Court, containing in its center the altar of burnt offerings. A gate opened from this last court directly in front of the grand porch of the Temple. This porch, which was in front of the Temple, it is said, was magnificent. It was thirty-six feet long and eighteen feet wide. On either side of the entrance, was a beautiful brass pillar, splendidly worked, particularly the capitals. The precise height of these pillars it is difficult to determine; but they were six feet in diameter.\* On either side of the porch, winding stairs ascended, leading into the chambers of the Temple. Directly in front of the entrance into the porch, was the door which led into the main room, or Sanctuary. This door was made of olive-wood, beautifully and heavily carved, and overlaid with gold. The moldings of the door, according to Josephus, were of brass and silver. The sanctuary was a most magnificent room; on whichever side the

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\* Being of the Corinthian order, which is ten diameters, they were sixty feet, or forty cubits high.



eyes were turned, no wood or stone work was to be seen, it was all pure and shining gold. The floor and the ceiling, and much of the walls, were of cedar, carved with "knops and flowers," but all overlaid with pure gold. The chambers, of which there were three tiers of thirty each, were built in the wall of the Temple, all around both the sanctuary and the oracle. At the extremity of the sanctuary, was made a partition by the chains of gold before the oracle. It is supposed, this partition, which is called the "vail of the Temple," was a strong wall with a door in the center, before which was hung a curtain upon a chain of gold. This opened into the oracle, or most holy place, where was deposited the Ark of God. This room was thirty feet in length, breadth, and hight. The work of the walls and floor was similar to that of the sanctuary, though probably more costly and highly finished. The altar was made of cedar, and covered with gold. There were also erected in this room two cherubim, of olive-wood, fifteen feet each in hight, and their wings measuring, from tip to tip, each fifteen feet. These beautiful and sacred ornaments, whose wings, together, reached across the Temple, were also covered with pure gold. The main walks of the Temple were marble, the roof of board, and beams of cedar. The Temple was lighted by "windows with narrow lights."

Eleven months after its completion, at the Feast of the Tabernacles, the dedication took place. The Tabernacle of Moses and its holy relics being lodged in the Temple, Solomon, in a general assembly of his people, dedicated and consecrated it by solemn prayer and costly sacrifices, and upon fixing the ark in its proper place between the cherubim, "the fire came down from heaven

and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house."

At the dedication, Solomon had a brazen scaffold built, upon which he stood and addressed the congregation and prayed. This was before the brazen altar of the Priests' Court. It seems, that afterward he built an ivory throne, and overlaid it with gold; but whether this throne was situated there or in the Temple, we are at a loss to determine. If the "pillar" and the throne are one, it was undoubtedly before the altar in the court. This throne doubtless had a covering, like the thrones and presidential seats of the present day, and this is what was probably meant by the "covert of the Sabbath." A monstrous brazen basin, or "molten sea," was built in the court, which was fifteen feet from brim to brim, seven feet deep, and forty-five feet in circumference. This was placed on twelve brazen oxen, and was used by the Priests to wash in. There were also ten lavers to wash the burnt-offerings in. Ten candlesticks, ten tables, and a hundred basins, all of gold, were arranged in the Temple. There were also thousands of other instruments, vessels, and ornaments, all of them of the purest gold and the finest workmanship, adorning this magnificent structure. The immense cost of this Temple, as beautiful in its workmanship as it was rich in materials, we have never seen estimated.

Solomon was wise in all ancient learning; he was possessed of all mystical knowledge of the eastern nations, and was enlightened by the immediate gift of heaven: and in the conduct of this great work we cannot but admire his wisdom. He discovered the great necessity there was to assign to portions of his workmen the particular labor they were to pursue; he gave them certain words, signs, and tokens, by which each rank should be



distinguished, in order that the whole might proceed without confusion. It was the custom of the times in which the temple was erected, to use emblematical and symbolical ornaments in public edifices; a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode in which their sages concealed their wisdom and learning from the vulgar eye, and communicated scientific knowledge to those of their own order only. The pillars erected at the porch of the Temple, were not only ornamented with net-work, lily-work, and pomegranates, but also carried with them an emblematical import in their names. They were regarded as a striking memento of the promise of God, that he would establish the throne of David, and make the nation of Israel strong in his might.

Solomon reigned about thirty years, after the completion of the Temple, unequaled in prosperity, in fame, in wisdom, wealth, and magnificence. But as his glory left him in his latter years, so his gorgeous edifice soon after ceased to exist.

This Temple remained about thirty-four years in its glory, when Shishak, king of Egypt, took Jerusalem and carried away its treasures, A. M., 3033. Under Jehoram, Ahaziah, and Athaliah, it was much decayed, but Jehoida, and Joash repaired it about A. M., 3150. Ahaz, king of Judah, having bought the assistance of Tiglathpileser, king of Assyria, against the kings of Syria and Damascus, who were at war with him, robbed the Temple of its riches, to give to this foreign king. Not content with that, he profaned it by setting up therein an altar copied from one he had seen at Damascus, and taking away the brazen altar that Solomon had made. He also took away the brazen sea from off the brazen oxen that supported it, and the brass basins from their pedestals, and the king's throne, to prevent their

being carried off by the king of Assyria. He pillaged the Temple, broke the sacred vessels, and shut up the house of God.

*Hezekiah*, the son and successor of *Ahaz*, opened and repaired the gates of the Temple; restored the worship of the Lord, and caused new sacred vessels to be made. But in the 14th year of his reign, *Sennacherib*, king of Assyria, coming with an army into the land of Judah, *Hezekiah* was forced to take the riches of the Temple to give them to the king of Assyria.

*Manasseh*, profaned the Temple by setting up altars and idols by which he worshiped the host of heaven, even in the courts. *Manasseh* was taken prisoner by the king of Babylon, who loaded him with chains, and carried him beyond the Euphrates. Here he repented of his sins, and being restored to his dominions, he took away the idols he had erected, destroyed their altars, and set up the altar of burnt-offerings, upon which he offered his sacrifices.

*Josiah*, king of Judah, repaired the edifices of the Temple, which had been either neglected or demolished by his predecessors. He also commanded the Priests and Levites to replace the Ark of the Lord in the sanctuary.

A. M., 3398, *Nebuchadnezzar*, king of Babylon, took away a part of the sacred vessels, and placed them in the Temple of Belus at Babylon, under the reign of *Jehoiakim*, king of Judah. He also carried away others in the reign of *Jeconiah*, A. M., 3405; and in the eleventh year of the reign of *Zedekiah*, he took Jerusalem, and entirely destroyed the Temple, A. M., 3416.

The Temple continued in ruins fifty-two years, when *Cyrus*, king of Persia, A. M., 3468, permitted the Jews to return to Jerusalem, and rebuild the Temple of the

Lord. It was finally utterly destroyed, and in order that the destruction might be complete, the stones were removed and the foundation plowed up; thus fulfilling the prophesy of Christ:

“And Jesus answering said unto him, seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.” (Mark ch. xiii, v. 2.)

## PART II.

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### THE SYMBOLIC CHART.

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#### A LODGE OPENING AND CLOSING.

A LODGE is a certain number of Masons, usually not under seven, assembled together, with the Holy Bible Square and Compass and a Charter or Warrant from the proper authority empowering them to congregate and work in a constitutional manner; and when duly assembled for that purpose, the ceremony of calling them to order for the transaction of business, is termed Opening the Lodge, and that of releasing them from their labors, is termed Closing the Lodge; which ceremonies are performed in a manner peculiar to the Craft, and from a participation in which no brother present can claim any exemption; and it is the duty of the Master or presiding officer, with the assistance of his auxiliaries, to see that all the requisitions are strictly complied with; and although some discrepancies may be observed in the minutiae of the ceremony used in different lodges, yet uniformity prevails in the essential portions, in every lodge, and zeal and application would readily perfect whatever variations might be found to exist.

At the opening of the Lodge, two purposes are wisely effected. The Master is forcibly reminded of the dignity of the elevated station which he occupies as the presiding Officer of the Lodge. For a pattern of imitation, he is to consider the great luminary of nature, which, rising in the East at the opening of the day, regularly diffuses light and luster to all within its circle; so in like manner it is his province to spread and communicate light and instruction to the Brethren of the Lodge,



who look with confidence to him as possessing experience and skill to discharge the important duties of his station with honor and credit. The Brethren are at the same time impressed with a due sense of the reverence and respect due from them in their respective stations.

At the opening and closing of the Lodge solemn prayer should be made, by the Chaplain, if present, if not, by the Master or Orator; suitable forms are attached which may be used.

If it should be deemed necessary that the Lodge be opened in the several degrees, for dispatch of business, when that in the first degree shall have been finished, the W. Master, after due inquiry of the Wardens and Brethren, will proclaim it to be his will and pleasure that the Entered Apprentices' degree be dispensed with for the purpose of opening on the Fellow-Crafts' degree, and all who are not Fellow-Crafts are requested to retire. When the necessary precautions are taken that none remain but those who are entitled to this privilege, the sentinel is again reminded of his duty, and the Fellow-Crafts' degree opened in due form. When the business in this degree shall have been finished, the Lodge is dispensed with, as in the first degree, and a Master's Lodge opened in due form. After the business in the Master's Degree is finished, the Lodge is closed and the labors of the Fellow-Crafts' resumed; if nothing should offer in this degree, the Lodge is closed and the labors of the Entered Apprentices' resumed. Should nothing further offer in this degree, the records of the evening having been read and approved, the Lodge is closed in due and ancient form.

These are but faint outlines of the ceremonies which prevail among Masons in every country, and distinguish all their meetings.

## FORMS OF PRAYERS, CHARGES, ETC.

## A PRAYER USED ON OPENING A LODGE.

MOST holy and glorious Lord God, the great Architect of the universe, the giver of all good gifts and graces: Thou hast promised, that "where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, by the divine precepts of thy holy word, and teach us to walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE "not made with hands, eternal in the heavens." So mote it be. Amen.

## A PRAYER AT CLOSING.

Supreme Architect of the universe, accept our humble praises for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith*, *Hope*, and *Charity*; but more especially in that *Charity* which is the bond of peace, and the perfection of every virtue. May we so practice thy precepts, that through their influence and thy mercy we may finally obtain thy pro-



mises, and find an entrance through the gates into the temple and city of our God. So mote it be. Amen.

## BENEDICTION AT CLOSING.

May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! So mote it be. Amen.

## CHARGE AT CLOSING.

BRETHREN,—We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amid its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember, that you have promised to befriend and relieve every brother, who shall need your assistance. You have promised, in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more “especially to the household of the faithful.”—Finally, Brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.

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ADMISSION OF CANDIDATES.

By the Regulations of the Fraternity, no candidate for the mysteries of Masonry can be initiated in any regular Lodge, without having stood proposed one lunar month, unless a dispensation be obtained in his favor. All applications for initiation should be made in writing. The following is a suitable form:

To the Worshipful Master, Wardens, and Brethren  
of       Lodge, No.       , of Ancient, Free, and Accepted  
Masons :

The petition of the Subscriber respectfully represents, that entertaining a favorable opinion of your Ancient Institution, he is desirous of being admitt'd a member thereof, if found worthy.

His place of residence is       ; his age       years; his occupation is that of

C. D. Recommender, }  
E. F. Avoucher.       }

A. B.

The petition having been read in open Lodge, a committee is then appointed to investigate the character and qualifications of the petitioner to which it is referred. If at the next regular meeting of the Lodge, the report of the committee be favorable, and the candidate accepted, he is taken into an adjoining apartment, and required to give his free and full assent to the following Interrogatories:

1. Do you seriously declare, upon your honor, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? *Ans.* I do.

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures? *Ans.* I do.

3. Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity? *Ans.* I do.

The following is recommended also to be propounded :

Do you seriously declare, upon your honor, that you have never petitioned any other Lodge for initiation and been rejected?

The candidate, if no objection be urged to the contrary, is then introduced in due and ancient form.

## ENTERED APPRENTICES' DEGREE.

THE first lecture of Masonry is divided into three sections. In it is taught the necessity of a free heart, and morals unsullied by vicious propensities. In the approach to the Altar of Masonry, virtue is painted in beautiful colors, and the sublime truths of morality are enforced in a manner peculiar to Masons. In it we are taught lessons, which are impressed upon our minds by lively and sensible images, to influence our conduct in the proper discharge of our duties of social life. No Mason can discharge his duties with propriety, without a familiar acquaintance with this first step of the Masonic ladder.

Few have ever received this degree of Masonry, when properly conferred, without being forcibly struck with its beauty. Expectations are no doubt sometimes disappointed. But let him follow the lecture; let him listen to the second section, and learn the meaning of the ceremonies he has passed through, and he cannot retire disappointed and dissatisfied. It is therefore of importance, that the Master of a Lodge should not only qualify himself to conduct the actual rites of initiation, but he should become intimately acquainted with the lectures in each degree, that he may be enabled to give the candidate a correct and adequate idea of the extent, object, design and tendency of the first lesson he is taught in Masonry.

## THE FIRST SECTION.

Consists of general heads, which, though short, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated.

They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as introduction to subjects more amply explained in the following sections:

## A PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe thine aid, Almighty Father of the universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Indue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness, to the honor of thy holy name! So mote it be. Amen.

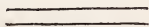
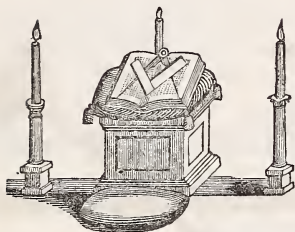
The following passage of Scripture is rehearsed during the ceremony:

Behold! how good and how pleasant it is for brethren to dwell together in unity:

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.

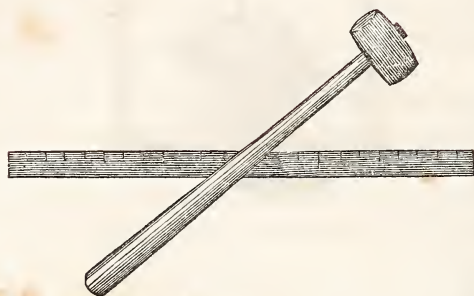




The *lamb-skin*, or *white leather apron*, is an emblem of innocence, and the badge of a Mason; more ancient than the golden fleece, or Roman Eagle; more honorable than the star and garter, or any other order that could be conferred upon the candidate at that or any future period, by king, prince, potentate, or any other person, except he be a Mason; and which every one ought to wear with pleasure to himself, and honor to the Fraternity.

This section closes with an explanation of the working tools, which are the *twenty-four inch gauge* and the *common gavel*.





The *twenty-four inch gauge* is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that building, that house not made with hands, eternal in the heavens.

## SECOND SECTION.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient Institution.



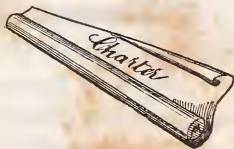
## THE BADGE OF A MASON.

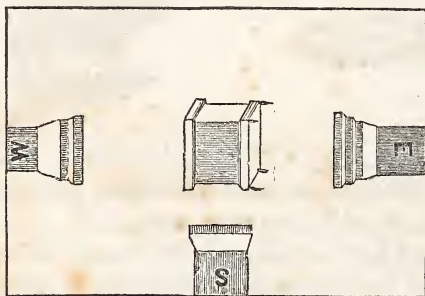
Every candidate, at his initiation, is presented with a *lamb-skin*, or *white leather apron*.

The *lamb* has in all ages been deemed an emblem of *innocence*: the lamb-skin is, therefore, to remind him of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

## SECTION THIRD.

The third section explains the nature and principles of our Constitution. Here also we receive instructions relative to the *form, supports, covering, furniture, ornaments, lights, and jewels* of a Lodge, how it should be *situated*, and to whom *dedicated*.



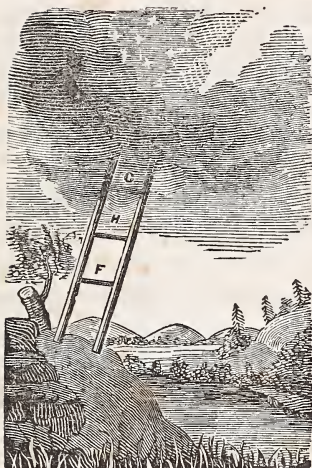


From East to West, and between North and South, Freemasonry extends; and in every clime are Masons to be found.



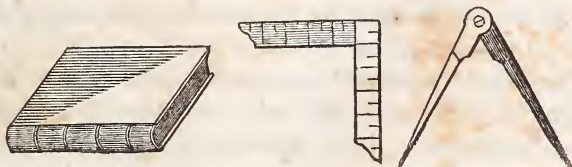
Our Institution is said to be supported by *Wisdom*, *Strength*, and *Beauty*; because it is necessary that there be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.





Its *covering* is no less than a clouded canopy, or a starry-decked heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three *principal rounds* of which are denominated *Faith*, *Hope*, and *Charity*; and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

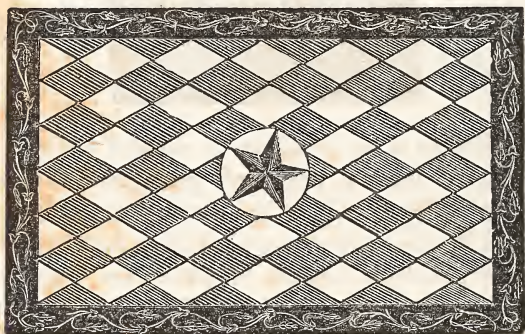
The greatest of these is *Charity*; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.



Every well-governed Lodge is furnished with the *Holy Scriptures*, the *Square*, and the *Compasses*.

The Holy Scriptures are dedicated to God; the Square, to the Master; and the Compasses, to the Craft.

The Scriptures are dedicated to God, because they are the inestimable gift of God to man; \* \* \* the square to the Master, because it is the proper Masonic emblem of his office; and the compasses to the Craft, because, by a due attention to their uses, they are taught to circumscribe their desires, and to keep their passions within due bounds.

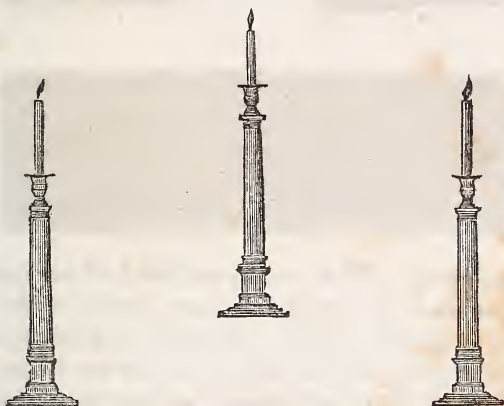


The *Ornaments* of a Lodge, are the *Mosaic pavement*, the *indented tessel*, and the *blazing star*. The *Mosaic pavement* is a representation of the ground floor of King Solomon's Temple; the *indented tessel*, that beautifully-tesselated border, or skirting, which surrounded it; and the *blazing star* in the center, is commemorative of the star which appeared to guide the wise men of the east to the place of our Saviour's nativity.

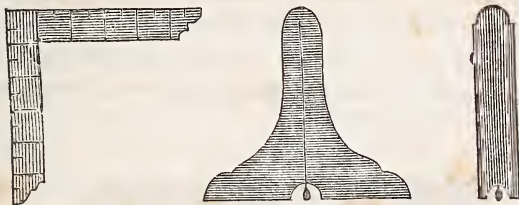
The *Mosaic pavement* is emblematical of human life, chequered with good and evil; the *beautiful border* which surrounds it, those manifold blessings and com-



forts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the center.

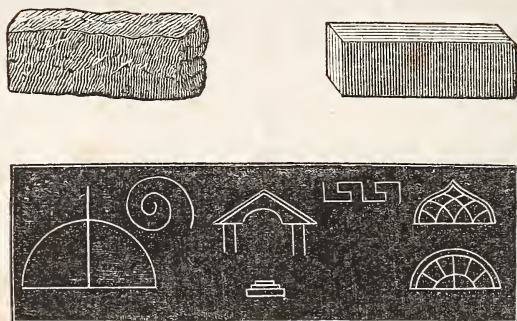


The *movable* and *immovable* jewels also claim our attention in this section.

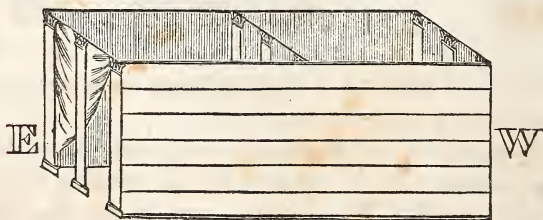


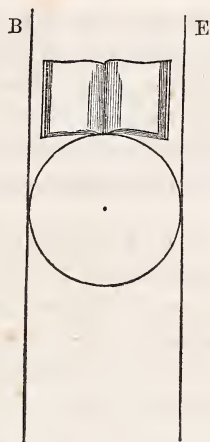
The *rough ashler* is a stone as taken from the quarry in its rude and natural state.

The *perfect ashler* is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellowcraft. The *trestle-board* is for the master workman to draw his designs upon.



By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the *trestle-board*, we are also reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master, on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board.





Lodges were anciently dedicated to King Solomon, as it is said he was the first Most Excellent Grand Master: yet Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and, since their time, there is represented, in every regular and well-governed Lodge, a certain *point within a circle*,\* embordered by two perpendicular parallel *lines*, representing St. John the Baptist, and St. John the Evangelist; and upon the top rest the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

#### OF BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high

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\* The *point* represents an individual Brother; the *circle* is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him.

and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

#### OF RELIEF.

To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection.—To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships, and establish our connections.

#### OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

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*An explanation of the four CARDINAL VIRTUES; which are, TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE.*

#### OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governa-



ble, and frees the mind from the allurements of vice.— This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.\*\*\*\*\*

## OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient.— This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safe-guard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge.\*\*\*\*\*

## OF PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained.\*\*\*\*\*



## OF JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the real good man, so should it be the invariable practice of every good Mason, never to deviate from the minutest principles thereof.\*\*\*\*

The illustration of these virtues is accompanied with some general observations peculiar to Masons. Due veneration is also paid to our ancient patrons.



## CHARGE AT INITIATION INTO THE FIRST DEGREE.

BROTHER,—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order:—ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules or useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity, to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God,

in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good:—to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you:—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

In the State, you are to be a quiet and peaceable citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness, to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected;—neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed Brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the Order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the Institution, may be firmly established, and the world at large convinced of its good effects.

## FELLOWCRAFTS' DEGREE.

## REMARKS ON THE SECOND DEGREE.

FREEMASONRY, like all other sciences, is progressive, and this degree is but another round of the ladder which all good Masons desire to ascend. Therefore, when an initiate has been well and sufficiently taught in the ritual of the first degree, and has exhibited such proficiency as will entitle him to advancement, if he possesses an inquiring mind, eager in the pursuit of knowledge, he will apply for the additional light which this degree will shed upon that mental darkness which, as yet, "comprehendeth it not," and in due time will present himself as a candidate for advancement.

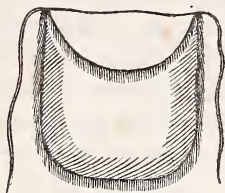
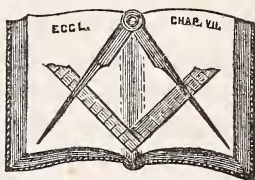
Wherever the situation and arrangement of the room will admit of it, movable fixtures should be arranged in their appropriate positions, in order to give more effect to the beauty of the ceremony, and the officers should be well skilled in all the minutiae of their duties. When such is the case, the mind of the candidate is expanded by the comprehension of a more diffusive system of knowledge and morality, and finally bows down with reverence and submission, in adoration of the Author of all nature.

## SECTION FIRST.

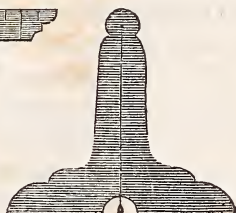
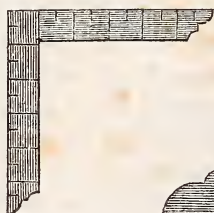
The first section recapitulates the ceremony of initiation into this class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It should, therefore, be well understood by every officer and member of the Lodge.

The following passage of Scripture is rehearsed during the ceremony :

“Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.” Amos vii, 7, 8.



The working tools of a Fellowcraft are here introduced and explained; which are the *plumb*, *square*, and *level*.





The *plumb* is an instrument made use of by operative masons, to raise perpendiculars; the *square*, to square the work; and the *level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: The *plumb* admonishes us to walk uprightly in our several stations before God and man, *squaring* our actions by the square of virtue, and remembering that we are traveling upon the *level* of time, to "that undiscovered country, from whose bourn no traveler returns."

#### SECTION SECOND.

The second section of this degree refers to the origin of the institution; and views Masonry under two denominations, operative and speculative. The period stipulated for rewarding merit, is here fixed; and the inimitable moral to which that circumstance alludes, is explained. The celestial and terrestrial globes are considered; and here the accomplished Mason may display his talents to advantage, in elucidating the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement.

Masonry is considered under two denominations; Operative and Speculative.

#### OPERATIVE MASONRY.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons: and while it displays the effects of human wis-



dom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

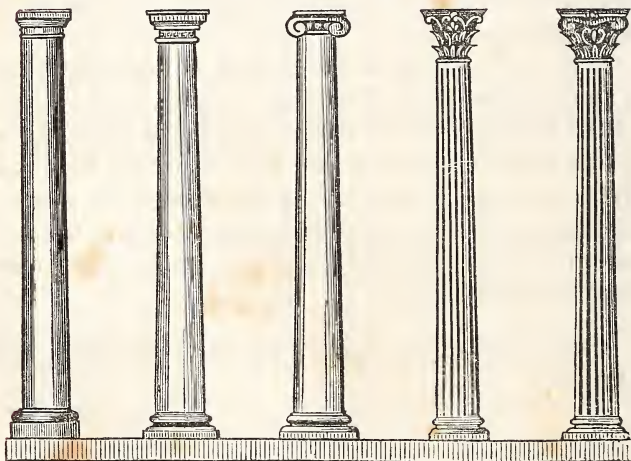
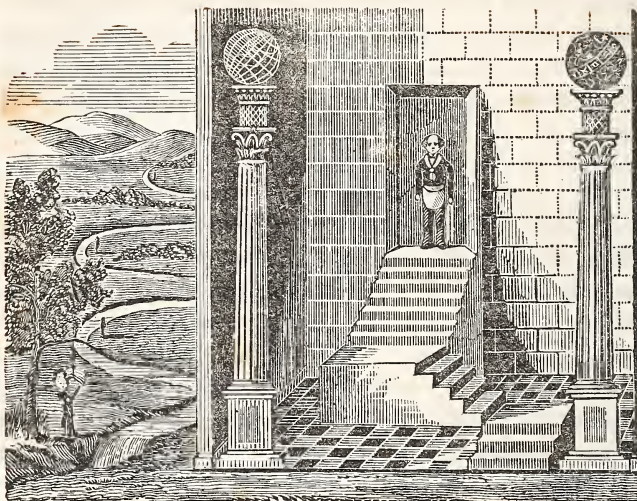
## S P E C U L A T I V E   M A S O N R Y .

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

In six days, God created the heavens and the earth, and rested upon the seventh;—the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

When we contemplate the creation of the world, from a mass of disorder, well may we exclaim, in the words of the Psalmist, “O Lord, how excellent is thy name in all the earth, who hast set thy glory above the Heavens! When we consider the heavens the work of thy fingers, the moon and stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man that thou visitest him.”

Peace, Unity, and Plenty, are here introduced and explained.



The next is the doctrine of the Spheres in the science of Astronomy, introduced and considered.

#### OF THE GLOBES.

The Globes are two artificial and spherical bodies; on the convex surface of which are represented, the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

The Orders of Architecture come under consideration in this section; a brief description of them may therefore not be improper.

#### OF ORDER IN ARCHITECTURE.

By order in Architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters—or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

#### OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged

men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at the top and bottom, are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed:—the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

#### THE TUSCAN.

The *Tuscan* is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

#### THE DORIC.

The *Doric*, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and noble simplicity are chiefly required.

The *Doric* is the best proportioned of all the orders. The several parts, of which it is composed, are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of *Doric*; for when it was constructed in its primitive and simple form, the name of *Tuscan* was conferred



on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

## THE IONIC.

The *Ionic* bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

## THE CORINTHIAN.

The *Corinthian*, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:—Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure: the base of the capital he made to

represent the basket; the abacus the tile; and the volutes the bending leaves.

#### THE COMPOSITE

The *Composite* is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

#### OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture revered by Masons, are no more than *three*; the Doric, Ionic, and Corinthian, which were invented by the Greeks.—To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state: and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct, in architecture.

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#### *Of the Five Senses of Human Nature.*

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention; these are, hearing, seeing, feeling, smelling and tasting.

## H E A R I N G .

*Hearing* is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

## S E E I N G .

*Seeing* is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light, which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

#### FEELING.

*Feeling* is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness, and smoothness, figure, solidity, motion, and extension.

These three senses, *Hearing*, *Seeing* and *Feeling*, are deemed peculiarly essential among masons.

#### SMELLING.

*Smelling* is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

#### TASTING.

*Tasting* enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From



the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

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*Of the Seven Liberal Arts and Sciences.*

The seven liberal *Arts* and *Sciences* are next illustrated in this section: it may not therefore be improper to insert here a short explanation of them.

GRAMMAR.

*Grammar* teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC.

*Rhetoric* teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC.

*Logic* teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries

after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, until the point in question is finally determined.

#### ARITHMETIC.

*Arithmetic* teaches the powers and properties of numbers, which is variously affected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given, for finding out any certain number, whose relation or affinity to another is already known or discovered.

#### GEOMETRY.

*Geometry* treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is a dimensionless figure; or an indivisible part of a space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth, and thickness.

#### OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out ground for encampments; the geographer, to give us the dimensions of the

world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

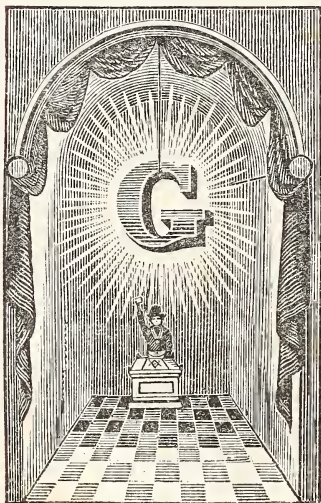
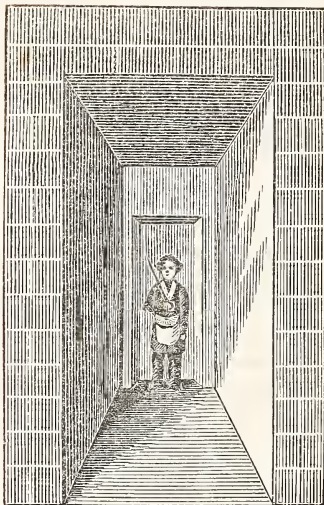
## MUSIC.

*Music* teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

## ASTRONOMY.

*Astronomy* is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by his works.

[Here an emblem of Plenty is introduced and explained.]





## OF THE MORAL ADVANTAGES OF GEOMETRY.

From this theme we proceed to illustrate the moral advantages of Geometry; a subject on which the following observations may not be unacceptable.

Geometry, the first and noblest of the sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it, we may discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this vast machine.

By it, we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of Nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity; on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.—Freemasonry, notwithstanding, has still survived. The

*attentive Ear* receives the sound from the *instructive Tongue*: and the mysteries of Freemasonry are safely lodged in the repository of *faithful Breasts*. Tools and implements of architecture, and symbolic emblems, most expressive, are selected by the Fraternity, to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution.

Thus end the two sections of the second lecture; which, with the ceremony used at opening and closing the Lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.



#### CHARGE AT PASSING TO THE DEGREE OF FELLOWCRAFT.

BROTHERS:—Being passed to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties, which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your Brethren; but in the decision of every trespass

against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellowcraft, and to these duties you are bound by the most sacred ties.

## MASTER MASON'S DEGREE.

IN every art there is a mystery which requires a gradual progression of knowledge to arrive at any degree of perfection. Without much instruction and more exercise, no man can be skillful in any art; in like manner, without proper application to the various subjects treated of in the different lectures of Masonry, no person can be sufficiently acquainted with its true value, nor properly appreciate the advantages to be derived from it.

Those who have made inquiry into the rise and progress of science, have found, that in the early ages all speculative knowledge was confined to a few, and by them carefully concealed from vulgar curiosity, under the vail of mystery; into which none were initiated until, not only their intellectual capacities, but the firmness of their characters, had been put to a severe test; the result of which determined the degree of probability that they would resist the stratagems of curiosity and the demands of authority.

This degree is much more important than either of the preceding degrees. The ceremonies attending this stage of our profession, are solemn and impressive, and duties and obligations of the highest order are assigned us. From this class, the rulers of regular bodies of masons in the three first degrees of masonry are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it.

The degree of Master Mason imposes upon him the



discharge of important moral duties, which are inculcated in the different sections of this degree.

The lecture of this degree, considered separately from the duties and ceremonies appertaining to the degree of presiding or Past-Master, is divided into three sections:

#### SECTION FIRST.

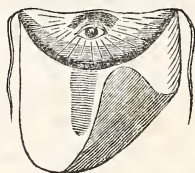
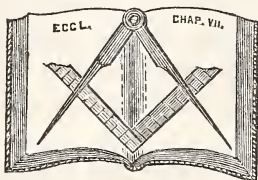
The first section in this, as in the two preceding degrees, is initiatory; and a knowledge of it is indispensable to every Brother who is desirous of holding office, or who would make himself useful in the business transactions of the Lodge.

The ceremony of raising to the sublime degree of Master Mason, is particularly specified, and other useful instructions are given in this branch of the lecture.

The following passage of Scripture is introduced during the ceremonies:

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and de-

sire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. xii, 1—7.



The *working tools* of a Master Mason are all the implements of masonry indiscriminately, but more especially the *trowel*.

The TROWEL is an instrument made use of by operative masons, to spread the cement which unites a building into one common mass: but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of BROTHERLY LOVE and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that

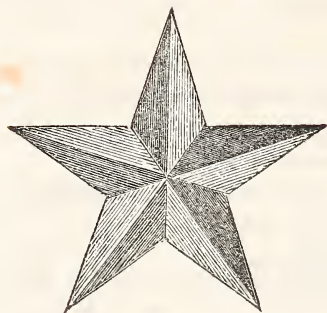
noble contention, or rather emulation, of who can best work, or best agree.

## SECTION SECOND.

This section recites the historical traditions of the Order, and presents to view a finished picture, of the utmost consequence to the Fraternity. It exemplifies an instance of virtue, fortitude, and integrity, unparalleled in the history of man.

## PRAYER AT RAISING A BROTHER TO THE SUBLIME DEGREE OF MASTER MASON.

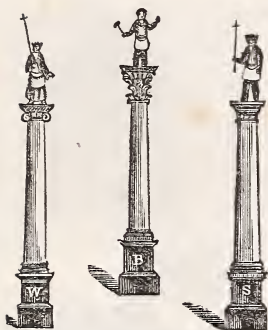
Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him that he may rest until he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up until the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.— So mote it be. Amen.



## SECTION THIRD.

The third section illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge, and promote virtue. In this branch of the lecture, many particulars relative to King Solomon's Temple are noticed.

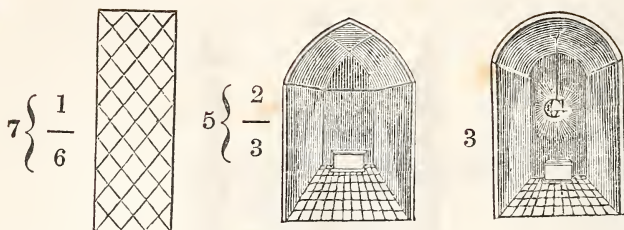




This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel.

Josephus informs us, that although more than seven years were occupied in building it, yet, during the whole term it did not rain in the day-time, that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not the sound of ax, or hammer, or any other tool of metal, heard in the house while it was building.

It is said to have been supported by fourteen hundred and fifty three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building, Three Grand Masters; three thousand and three hundred Masters, or Overseers of the work; eighty thousand Fellow Crafts; seventy thousand entered apprentices, or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt the peace and harmony which prevailed among the workmen.



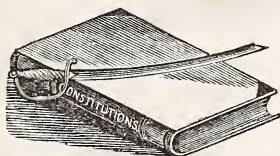
#### THE POT OF INCENSE,

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



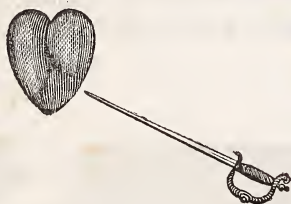
#### THE BEE-HIVE,

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.



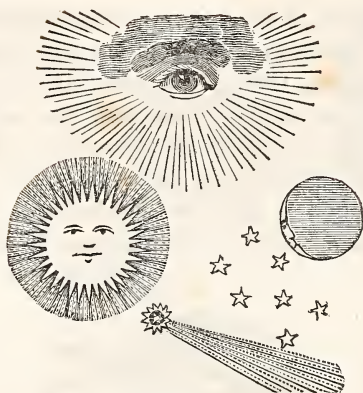
THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S  
SWORD,

Reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance these truly Masonic virtues, *silence* and *circumspection*.



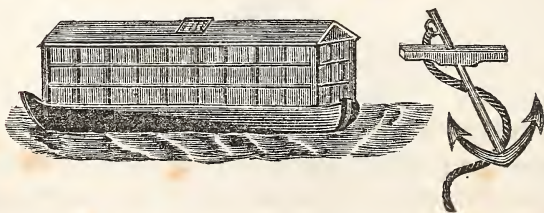
THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of men, yet, that



## ALL-SEEING EYE,

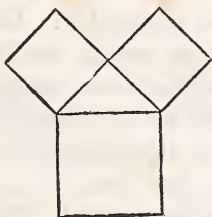
Whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.



## THE ANCHOR AND ARK.



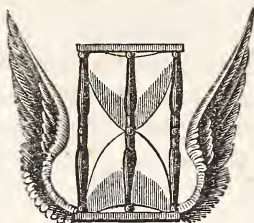
Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark* which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.



#### THE FORTY-SEVENTH PROBLEM OF EUCLID.

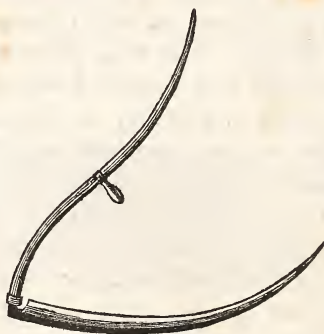
This was an invention of our ancient friend and Brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry, or Masonry. On this subject, he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying *I have found it*; and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

L. of G.



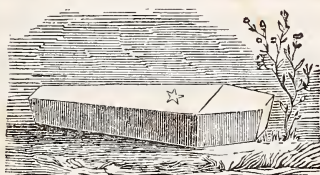
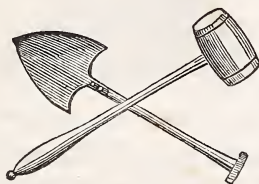
THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine;—how they pass away almost imperceptibly! And yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.



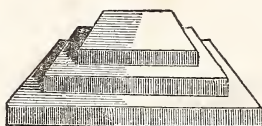
THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity.—Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Master Mason is suddenly revived by the *ever-green* and ever-living *sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens him, with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection; his body will rise, and become as incorruptible as his soul.

Then let us imitate our ancient patron in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the universe presides.



THE THREE STEPS,

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz., *youth*, *manhood*, and *age*. In *youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in *manhood*, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so, in *age*, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

BROTHER,—Your zeal for the institution of Masonry; the progress you have made in the mystery; and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on every



occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose, it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient land-marks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation, are concerned in supporting with dignity the character you now bear.—Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist, whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

## MASONIC CEREMONIES.

CEREMONIES, when simply considered, it is true, are little more than visionary delusions; but their objects and effects are sometimes important; when they direct our attention to the great and beneficent Author of our existence; when they impress awe and reverence on the mind and engage the attention by external attraction, to solemn rites, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons.

The ceremonies of Installation and Consecration, in Grand, as well as Subordinate Lodges, of Laying the Corner Stones of Public Edifices, of Forming and conducting Processions, of Constituting New Lodges, of Dedicating Masonic Halls, conducting Festival and Funeral services, are arranged under the head of the

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PAST MASTER'S DEGREE;

Which should be carefully studied and well understood by every Master of a Lodge. The Ceremonies are particularly set forth in the following Sections:

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SECTION FIRST.—OF THE MANNER OF CONSECRATING A LODGE.

Any number of Master Masons, not under seven, desirous of forming a new Lodge, must apply, by petition, to the Grand Lodge of the state in which they reside, as follows:

FORM OF PETITION FOR A CHARTER OR WARRANT TO  
ESTABLISH A NEW LODGE.

To the Most Worshipful Grand Lodge of the State of \_\_\_\_\_ : The petitioners hereof humbly show, that they are *ancient, free, and accepted Master Masons*.— Having the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry.

For the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of \_\_\_\_\_, to be named \_\_\_\_\_. In consequence of this desire, and for the good of the craft, they pray for a *Charter*, or *Warrant*, to empower them to assemble as a legal Lodge, to discharge the duties of Masonry, in the several degrees of Entered Apprentice, Fellowcraft, and Master Mason, in a regular and constitutional manner, according to the ancient form of the Fraternity, and the laws and regulations of the Grand Lodge. That they have nominated, and do recommend A. B. to be the First Master, C. D. to be the First Senior Warden, and E. F. to be First Junior Warden of said Lodge: that, if the prayer of the petition should be granted, they promise a strict conformity to all the constitutional laws, rules and regulations of the Grand Lodge.

This petition being signed by at least seven regular Masons, and recommended by a Lodge, or Lodges, nearest to the place where the new Lodge is to be holden, is delivered to the Grand Secretary, who lays it before the Grand Lodge, or Grand Master, in the recess of the Grand Lodge.

If the petition meets with approbation, a dispensation is ordered to be issued, which is signed by the Grand or

Deputy Grand Master, and countersigned by the Grand Secretary, and authorizes the petitioners to assemble as a *legal* Lodge, for a specified time.

Lodges working under dispensations, are considered merely as agents of the Grand Lodge. Their Presiding Officers are not entitled to the rank of Past Masters; nor are their officers privileged with a vote or voice in the Grand Lodge.

The officers cannot be changed without the special approbation and appointment of the Grand Lodge: and in case of the cessation of such Lodges, their funds, jewels, and other property, accumulated by initiations into the several degrees, becomes the property of the Grand Lodge, and must be delivered over to the Grand Secretary.

When Lodges, which are at first instituted by dispensation, have passed a proper time of probation, they make application to the Grand Lodge for a charter of constitution. If this be obtained, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing its Master Wardens, and other officers.

If the Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in *ample form*: if the Deputy Grand Master only, it is said to be constituted in *due form*: but if the power of performing the ceremony is vested in a subordinate Lodge, it is said to be constituted in *form*.

#### CEREMONY OF CONSTITUTION AND CONSECRATION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room near to the Lodge to be constituted, and open in the third degree.—After the officers in the new Lodge are examined, they



send a messenger to the Grand Master, with the following message, viz:

MOST WORSHIPFUL,—The officers and brethren of Lodge, who are now assembled at \_\_\_\_\_, have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of free and accepted Masons in the town of \_\_\_\_\_: They are now desirous that their Lodge should be consecrated, and their officers installed in *due and ancient form*; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

When notice is given, the Grand Lodge walk in procession to the hall of the new Lodge. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the grand officers, and take their several stations on the left.

The necessary cautions are given; and all, excepting PRESENT OR PAST MASTERS of Lodges, are requested to retire until the Master of the new Lodge is inducted into the *Oriental Chair of Solomon*. He is then bound to the faithful performance of his trust, and invested with the characteristics of the chair.

Upon due notice, the Grand Marshal re-conducts the Brethren into the hall; and all take their places, except the members of the new Lodge, who form a procession on one side of the hall. As they advance, the Grand Master addresses them:

“*Brethren, behold your Master.*”

They make the proper salutations as they pass.

A grand procession is then formed, in the following order, viz:

Marshal;

Tyler with a drawn sword;  
 Two Stewards with white Rods;  
 Entered Apprentices;  
 Fellowcrafts;  
 Master Masons;  
 Stewards;  
 Junior Deacons;  
 Senior Deacons;  
 Secretaries;  
 Treasurers;  
 Past Wardens;  
 Junior Wardens;  
 Senior Wardens;  
 Past Masters;  
 Mark Masters;  
 Royal Arch Masons;  
 Select Masters;  
 Knights Templars;  
 Masters of Lodges;

#### THE NEW LODGE.

Tyler with a drawn Sword;  
 Stewards with white Rods;  
 Entered Apprentices;  
 Fellowcrafts;  
 Master Masons;  
 Junior and Senior Deacons;  
 Secretary and Treasurer;  
 Two Brethren, carrying the Flooring,\* or Lodge;  
 Junior and Senior Wardens;

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\* Carpet.

The Holy Writings, carried by the oldest or some  
suitable member, not in office;  
The W. Master;  
Music.

## THE GRAND LODGE.

Grand Tyler with drawn Sword;  
Grand Stewards with white Rods;  
A Brother carrying a Golden Vessel of Corn;\*  
Two Brethren carrying the Silver Vessels, one of  
Wine, the other of Oil;  
Grand Secretaries;  
Grand Treasurers;  
A burning Taper, borne by a Past Master;  
A Past Master bearing the Holy Writings, Square, and  
Compasses, supported by two Stewards  
with white Rods;  
Two burning Tapers, borne by two Past Masters;  
The Tuscan and Composite orders;  
The Doric, Ionic, and Corinthian Orders;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters;  
The Globes;  
Clergy and Orator;  
R. W. Junior and Senior Grand Wardens;  
R. W. Deputy Grand Master;  
The Master of the oldest Lodge, carrying the Book of  
Constitutions;  
The M. W. Grand Master;  
The Grand Deacons, on a line seven feet apart, on the

Marshal;

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\* Wheat.

right and left of the Grand Master, with  
black rods;  
Grand Sword Bearer, with a drawn Sword;  
Two Stewards, with white rods.

The Marshals conduct the procession to the church, or house, where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward; while the Grand Master and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square, and Compasses, and Book of Constitutions, are placed upon a table in front of the Grand Master: the flooring is then spread in the center, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of *corn*, *wine*, and *oil*.

#### SERVICES.

1. A piece of Music.
2. Prayer.
3. An Oration.
4. A piece of Music.
5. The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL,—A number of Brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the Fraternity.



The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims:

The records appear to be correct, and are approved.— Upon due deliberation, the Grand Lodge have granted the Brethren of this new Lodge a charter, establishing and confirming them in the rights and privileges of a *regularly constituted Lodge*; which the Grand Secretary will now read.

After the charter is read, the Grand Master then says:

We shall now proceed, according to ancient usage, to constitute these Brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master; and he to the Grand Master.

The Deputy Grand Master presents the Master Elect to the Grand Master, saying:

MOST WORSHIPFUL,—I present you Brother , whom the members of the Lodge, now to be constituted, have chosen for their Master.

The Grand Master asks them if they remain satisfied with their choice. [*They bow in token of assent.*]

The Master elect then presents, severally, his Wardens and other Officers, naming them and their respective offices. The Grand Master asks the Brethren if they remain satisfied with each and all of them. [*They bow as before.*]

The Officers and Members of the new Lodge form in

front of the Grand Master; and the business of *Consecration* commences with solemn music.

CEREMONY OF CONSECRATION.

6. The Grand Master, attended by the Grand Officers, and the Grand Chaplain, form themselves in order around the Lodge—all devoutly kneeling.

7. A piece of solemn music is performed, while the Lodge is uncovered.

After which, the first clause of the Consecration Prayer is rehearsed, which is as follows:

“Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications! Permit us, O thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

“Glory be to God on high.”

[Response by the Brethren.]

“As it was in the beginning, is now, and ever shall be; world without end. Amen.”

The Deputy Grand Master takes the Golden Vessel of Corn, and the Senior and Junior Grand Wardens take the Silver Vessels of Wine and Oil, and sprinkle the elements of consecration upon the Lodge.

[The Grand Chaplain then continues:]

“Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be indued with wisdom to instruct their Brethren in all their duties. May *brotherly love, relief, and truth*, always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

“Bless all our Brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

“We affectionately commend to thee, all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

“Finally: may we finish all our work here below, with thy approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal!

“Glory be to God on high.”

[Response by the Brethren.]

“As it was in the beginning, is now, and ever shall be. So mote it be. Amen.”

8. A piece of solemn music is performed while the Lodge is covered.

9. The Grand Chaplain then dedicates the Lodge in the following terms:

“To the memory of the HOLY ST. JOHNS, we dedicate this Lodge. May every Brother revere their character, and imitate their virtues.

“Glory be to God on high.”

[Response.]

“As it was in the beginning, is now, and ever shall be, world without end. So mote it be. Amen.”

10. A piece of music is performed, while the Brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

11. The Grand Master then rises, and constitutes the new Lodge in the following form:

“In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved Brethren, into a regular Lodge of Free and Accepted Masons.—From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable Fraternity;—and may the Supreme Architect of the universe prosper, direct, and counsel you, in all your doings.

[Response.]

“So mote it be. Amen.”

SECTION SECOND.—CEREMONY OF INSTALLATION.

The Grand Master, or Presiding Officer, addresses the Master elect in the words following, viz:

BROTHER,—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations, which point out the duty of a Master of a Lodge.

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable subject, and cheer-



fully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government; but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration, the original rules and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You admit, that it is not in the power of any men, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the commit-

tees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.

XIII. You admit, that no new Lodge shall be formed without permission of the Grand Lodge: and that no countenance be given to an irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

XIV. You admit, that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge, without due examination, and producing proper vouchers of their having been initiated into a regular Lodge.

These are the regulations of Free and Accepted Masons.

The Presiding Officer then addresses the Master as follows:

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master is to answer, *I do.*

The Presiding Officer then addresses him:

BROTHER A. B.,—In consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this\* Lodge, in

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\* If this Lodge is installed for the first time, it is called "*This new Lodge.*"

full confidence of your care, skill, and capacity to govern the same.

[The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.]

The various implements of the profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The *Holy Writings*, that great light in Masonry, will guide you to all truth: it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station; that, rising to eminence by merit, we may live respected, and die regretted.

The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right or left, in all our actions have (eternity) in view.

The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The *Book of Constitutions*, you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

CHARGE UPON THE INSTALLATION OF THE MASTER OF A  
LODGE.

WORSHIPFUL MASTER:—Being appointed Master of this Lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation, and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge, those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a



*crown of rejoicing*, which shall continue when time shall be no more.

The subordinate officers are then severally invested by the Presiding Officer, who delivers each of them a short charge, as follows, viz :

#### THE SENIOR WARDEN

BROTHER C. D.,—You are appointed Senior Warden of this Lodge, and are now invested with the ensign of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren: for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings, is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust.—*Look well to the West!*

#### THE JUNIOR WARDEN.

BROTHER E. F.,—You are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.

The *Plumb* admonishes us to walk uprightly in our

several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft, during the hours of refreshment:—it is therefore indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South!*

#### THE TREASURER.

BROTHER G. H.,—You are appointed Treasurer of this Lodge. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge.

I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

#### THE SECRETARY.

BROTHER J. K.,—You are appointed Secretary of this Lodge. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; to receive all moneys due the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity.

ty; and by so doing, you will merit the esteem and applause of your Brethren.

## SENIOR AND JUNIOR DEACONS.

BROTHERS L. M. AND N. O.,—You are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is intrusted the examination of visitors. It is also your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I trust to your care, not doubting your vigilance and attention.

## THE STEWARDS.

BROTHERS P. Q. AND R. S.,—You are appointed Stewards of this Lodge. The duties of your office are, to assist in the collection of dues and subscriptions; to keep an account of the Lodge expenses; to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for; and generally to assist the Deacons and other officers in performing their duties.

Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge.

## THE TYLER.

BROTHER,—You are appointed Tyler of this Lodge; and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as

a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions: thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offense toward God and toward man.

Your early and punctual attendance will afford the best proof of your zeal for the Institution.

#### CHARGE TO THE BRETHREN OF THE LODGE.

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, and the laws of the Institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my Brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men, and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude, the transactions of this auspicious solemnity. And may *the tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.



12. The Grand Marshal then proclaims the new Lodge in the following manner, viz :

In the name of the Most Worshipful Grand Lodge of the State of           , I proclaim this new Lodge by the name of           Lodge, No.   , to be legally constituted, consecrated, and the officers thereof duly installed.

13. A piece of Music is then performed.

14. Benediction.

The procession is then formed, and returns in due form to the hall whence it set out.

The W. Master having been previously inducted into the *Oriental Chair of Solomon*, all but Master Masons are caused to retire.

A procession is then formed, and passes three times round the hall; and upon passing the Master, pays him due homage by the usual honors, in the different degrees.

During the passing round of the procession the following song is sung:

HAIL, MASONRY divine !  
 Glory of ages shine;  
 Long may'st thou reign;  
 Where'er thy Lodges stand,  
 May they have great command  
 And always grace the land,  
 Thou, Art divine.

Great fabric, still arise,  
 And grace the azure skies;  
 Great are thy schemes:  
 Matchless, beyond compare;  
 No art with thee can share;  
 Thou, Art divine.

Hiram, the architect,  
 Did all the Craft direct  
 How they should build:  
 Sol'mon, great Israel's king,  
 Did mighty blessings bring,  
 And left us room to sing,  
 Hail, royal Art!

} Chorus,  
 three times.

The Grand Master then directs the Grand Marshal to form the procession; when the Grand Lodge walk to their own hall, and both Lodges are closed in due form.

#### INSTALLATION OF GRAND MASTER.

On the election of a Grand Master, he is proclaimed by the Grand Secretary, in the following words:

I proclaim the R. W. Brother                      duly elected  
 Grand Master of Masons, for the State of                      for the  
 ensuing year.

Which proclamation is made thrice.

If the Grand Master elect is present, the Grand Lodge will proceed to the installation. If he is absent, a day may be appointed for the ceremony, or he may be installed by proxy, but such proxy must be either the last, or a former Grand Master, or else a reputable Past Master.

The ceremony of Installation is conducted by the Grand Master in the chair, and the Lodge opened in the Past Master's degree.

The Grand Chaplain then rehearses a suitable prayer.

The Deputy Grand Master then presents the Grand Master elect, saying,

Most Worshipful, I present you for installation, our  
 R. W. Brother                      , who has been elected by the  
 members of this Grand Lodge, Grand Master of Masons  
 for the State of                      .


The Grand Master then addresses the Grand Master elect;

R. Wor. Sir and Brother: You have been elected by your brethren in Grand Lodge assembled, Grand Master of Masons in and throughout this state, and having signified your acceptance thereof, it devolves upon me, to install you into your high and honorable office, with the usual ceremonies. Previous to your being invested with the emblem of your power and office, it is necessary you should give your assent to those ancient charges and regulations which are pointed out in our general laws.

The Grand Master then reads to the Grand Master elect, such parts of the ancient charges as are applicable to the office of Grand Master. The Grand Master elect having assented thereto, the Grand Master proceeds:

I now present you with this jewel, the badge of your office, and the emblem of your power and authority. Many of the most illustrious and distinguished characters the world has produced, have worn it with satisfaction and delight. It will silently admonish you to do justice to the cause of Masonry, to consult as the exalted rank you now hold demands of you, its real interests. It will instruct you to infuse into the many Lodges of which you are now the head, the true spirit of our order. It will direct you to give due commendation to the worthy members of the fraternity, and to reprove those who act contrary to its laws.

To you are committed those sacred writings in which are to be found the sublime parts of our ancient mysteries. From this *great light* our institution derives its wisdom, strength and beauty, and demands from every good Mason, the most profound veneration, as the word of the supreme grand Architect of heaven and earth. It will confirm your *faith*, strengthen your *hope*, encourage your *charity*, and direct you to that magnificent temple, where all is harmony, love and peace.



These implements of operative Masonry, constructed, assist the architect in his various designs; when speculatively applied to the duties of your important office, will direct you to square your actions by the principles of candor, justice and moderation; to keep and regulate the craft within the prescribed compass of *brotherly love, relief and truth*, and preserve that decorum on which the honor and usefulness of our institution so essentially depend.

I present you the Constitution and By-laws of this Grand Lodge, which it is your duty to see punctually observed and obeyed.

I also present you the Book of Constitutions, in which are contained the rules and regulations established for the government of the society, and the charges which exhibit its nature and utility. It contains the necessary doctrines and principles, which, if rightly observed, will maintain the reputation of the fraternity. With this Book you will direct your Lodges to make themselves acquainted.

The Grand Master elect is then seated in the Oriental Chair. The members form a procession and salute him with the Grand Honors three times, while the Grand Marshal each time proclaims:

In the name of the Holy St. John, I proclaim the  
M. W. Brother                      duly installed Grand Master of  
Masons in the State of                      for the ensuing twelve  
months.

The Lodge is then closed to the degree of Master Mason, when all Master Masons are admitted, who, under the direction of the Grand Marshal, form a procession round the Hall, and salute the Grand Master by the usual congratulations and honors of the different degrees.

The following charge is then given:



Most Wor. Sir and Bro.: Permit me to congratulate you on the honor of being raised from the level of equality to the high station of presiding over all the Lodges of this State and jurisdiction. We look up with confidence to a brother whose experience in the mysteries of the craft entitles him to our regard, and whose person is endeared to us by that love of the fraternity, which is sanctioned by the experience of many years. May the Father of lights invest you with his choicest gifts; may heavenly wisdom illuminate your mind. May heavenly goodness fill and enlarge your breast. May your feet rest upon the rock of justice; from your hands may streams of beneficence continually issue, and round your head may there be bound a circle made splendid by the rays of honor, and late, very late in life, may you be translated from the fading honor of an earthly Lodge, to the mansions prepared for the faithful in a better world.

Let me congratulate you, my brethren, on the election of our Grand Master. As it is *his*, agreeably to the rules of our institution to command, so it is *ours* to obey. Look to the Sun, and behold the planetary world revolving around him in continual order, with the happiest effect, and learn to imitate their regularity, in the hope of obtaining from the chair of Solomon, the light of wisdom, and the warmth of love. Or look higher still, and behold the Angels, those sister spirits, cherubim and seraphim, who are exhibited to us in the oracles of revelation, as flaming spirits, burning with heat in their Heavenly Grand Master's service, and with love to his person, and to each other; they are styled ministering spirits, from the part they take in ministering their kind offices to man; in relieving their wants, securing them from danger, and making their lives more comfortable. Of them let us learn to raise our affections to the Great

Father of all, the Supreme Grand Master of the Universe, and thence, descending, expand the heart from brother to brother, and to all mankind. Of them let us learn never to be weary in well doing, but to "mourn with them that mourn, and rejoice with them that rejoice;" until having finished our work on earth, we shall be admitted to the temple of love "not made with hands, eternal in the heavens."

The ceremony concludes with the following

#### B E N E D I C T I O N .

May the Supreme Architect of the universe shed his blessing abundantly upon this society; and enable his servant, now raised to the office of Grand Master over our Lodges, to discharge the duties of his important trust, to the honor of his holy name and to the credit of this ancient society.

#### S E C T I O N   T H I R D .

This section contains the ceremony observed on laying the Foundation Stones of Public Structures.

This ceremony is conducted by the M. W. Grand Master and his Officers, assisted by such Officers and Members of subordinate Lodges, as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place. A band of martial music is provided, and the Brethren appear in the insignia of the Order.

The Lodge is then opened by the Grand Master, and the rules for regulating the procession are read by the Grand Secretary. The Lodge is then adjourned; after which the procession sets out in *due form*, in the following order:

## PROCESSION AT LAYING FOUNDATION STONES.

Two Tylers with drawn swords ;  
 Tyler of the older Lodge with do. ;  
 Two Stewards of the older Lodge ;  
     Entered Apprentices ;  
         Fellowcrafts ;  
         Master Masons ;  
         Past Secretaries ;  
         Past Treasurers ;  
 Past Junior Wardens ;  
 Past Senior Wardens ;  
     Mark Masters ;  
     Past Masters ;  
 Royal Arch Masons ;  
     Select Masters ;  
     Knights Templars ;  
         Masters ;  
         Music ;  
 Grand Tyler with a drawn Sword ;  
 Grand Stewards with white Rods ;  
 A Past Master with a Golden Vessel containing Corn ;  
 Principal Architect, with Square, Level, and Plumb ;  
 Two Past Masters with Silver Vessels, one containing Wine, and the  
     other Oil ;  
 Grand Secretary and Treasurer ;  
     The Five Orders ;  
 One large Light borne by a Past Master ;  
 The Holy Bible, Square, and Compasses, borne by a Master of a  
     Lodge, supported by two Stewards on the right and left ;  
 Two large Lights, borne by two Past Masters ;  
     Grand Chaplain :  
     Clergy and Orator ;  
     Grand Wardens ;  
     Deputy Grand Master ;  
 The Master of the oldest Lodge, carrying the Book of Constitutions  
     on a velvet cushion ;  
 Grand Deacons with black Rods, on a line seven feet apart ;  
     Grand Master ;  
     Two Stewards with white Rods ;  
 Grand Sword-Bearer with drawn Sword.

A Triumphal Arch is usually erected at the place where the ceremony is to be performed. The procession

passes through the arch; and the Brethren repairing to their stands, the Grand Master and his Officers take their places on a temporary platform, covered with carpet.—The Grand Master commands silence. An Ode on Masonry is sung; after which, the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, etc.

The stone is raised up, by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer.

The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place.

The principal Architect then presents the working tools to the Grand Master, who applies the *plumb*, *square*, and *level*, to the stone, in their proper positions, and pronounces it to be WELL-FORMED, TRUE, and TRUSTY.

The Golden and Silver Vessels are next brought to the table, and delivered; the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to the ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the stone, saying:

“May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniencies, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay: and grant to us all, a supply of the corn of *nourishment*, the wine of *refreshment*, and the oil of *joy*! So mote it be. Amen.”



He then strikes the stone thrice with the mallet; and the *public grand honors of Masonry are given*. The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which, he re-ascends the platform, and an Oration suitable to the occasion is delivered.

A voluntary collection is made for the needy workmen; and the sum collected is placed upon the stone by the Grand Treasurer.

A suitable Song in honor of Masonry concludes the ceremony; after which, the procession returns to the place whence it set out, and the Lodge is closed in due form.

#### SECTION FOURTH.

The fourth section contains the ceremony observed at the dedication of the Freemasons' Halls.

On the day appointed, the Grand Master and his Officers, accompanied by the Members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed, and open in *due and ample form*, in the third degree of Masonry.

The Master of the Lodge to which the Hall to be dedicated belongs, being present, addresses the Grand Master, as follows:

MOST WORSHIPFUL,—The Brethren of                      Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the M. W. Grand Lodge; and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to *ancient form*.

The Grand Master then directs the Grand Marshal to form the procession, when they move forward to the Hall to be dedicated. On entering, the music will continue while the procession marches three times round the hall.

The Lodge, or flooring, is then placed in the center; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers, and the Masters and Wardens of the Lodges, repair to the places previously prepared for their reception. The three Lights, and the Gold and Silver Pitchers, with the corn, wine, and oil, are placed round the Lodge, at the head of which stands the Altar, with the Holy Bible open, and the Square and Compasses laid thereon, with the Charter, Book of Constitutions, and By-Laws.

An Anthem is sung, and an Exordium on Masonry given; after which, the Architect addresses the Grand Master, as follows:

MOST WORSHIPFUL,—Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me; I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid; humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

BROTHER ARCHITECT,—The skill and fidelity displayed in the execution of the trust reposed in you, at the

commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

An Ode in honor of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises, and says:

**MOST WORSHIPFUL,**—The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated, according to ancient form and usage.

Whereupon the Grand Master requests all to retire, but such as are Master Masons. A procession is then formed in the following order, viz:

Grand Sword-Bearer;

A Past Master, with a light;

A Past Master, with Bible, Square, and Compasses, on a velvet cushion;

Two Past Masters, each with a Light;

Grand Secretary and Treasurer, with Emblems;

Grand Junior Warden, with Pitcher of Corn;

Grand Senior Warden, with Pitcher of Wine;

Deputy Grand Master, with Pitcher of Oil;

Grand Master;

Two Stewards with Rods.

All the other Brethren keep their places, and assist in performing an Ode, which continues during the procession, excepting only at the intervals of dedication. The Lodge being uncovered, the first time passing round it, the Junior Grand Warden presents the Pitcher of Corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing:

“In the name of the Great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this Hall to MASONRY.”

*The grand honors are given.*

The second time passing round the Lodge, the Grand Senior Warden presents the Pitcher of Wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying:

“In the name of the HOLY SAINT JOHNS, I do solemnly DEDICATE this Hall to VIRTUE.”

*The grand honors are twice given.*

The third time passing round the Lodge, the Deputy Grand Master presents the Grand Master with the Pitcher of Oil, who sprinkles it upon the Lodge, saying:

“In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE.”

*The grand honors are thrice given.*

A solemn Invocation is made to the Throne of Grace, by the Grand Chaplain, and an Anthem sung; after which, the Lodge is covered, and the Grand master retires to his chair.

An Oration is then delivered, and the ceremonies conclude with music.

The Grand Lodge is then closed in due and ample form.

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## FESTIVALS.

In almost every age and country, mankind have observed stated anniversaries and festivals. The Greeks had their Olympic games, the Romans their saturnalia,



their sacred, votal, and funeral games; and modern nations have set apart certain days for the celebration of important events. Before the knowledge of letters became general among men, this custom was necessary to preserve the recollection of eventful periods in the history of nations; and although the knowledge of letters, by means of the art of printing, is now widely diffused, and has, in a great degree, rendered unnecessary such celebrations, yet, when kept within reasonable limits, they are of service to refinement, knowledge and virtue. The concourse of individuals collected on such occasions, mingle their sympathies, and glow with one general sentiment: even religion catches a new inspiration, when multitudes are pouring out their thanksgiving and praise to the Lord of Heaven and earth.

In conformity with a custom which they consider laudable, Freemasons continue to commemorate the anniversaries of St. John the Baptist and St. John the Evangelist; the one the forerunner, the other, the beloved disciple of the Prince of Peace. They were holy and inspired men, whose virtues were so exemplary, so honorable to themselves, so useful to mankind, and so acceptable to God, that they should be held in grateful remembrance, and their lives exhibited as lamps to the path of erring man.

On each anniversary, the members of the Lodge and such visitors as think proper to attend, assemble at the Lodge-rooms; the Lodge is opened in the first degree of Masonry, and the prefatory business being attended to, a procession is formed in the following order. (See processions, &c.)

The procession then moves to the Church, or house appointed for the public services, which they enter in inverted order.

The services commence by singing the following psalm: (See page 192.)

The Chaplain then invokes the throne of Grace in a suitable prayer.

A Hymn is then sung. (See page 192.)

An oration on Masonry, or a sermon suited to the occasion, is then delivered, after which the following or some other hymn is sung. (See page 193.)

The service concludes by prayer, and the brethren return to the Lodge-room in the same order.

## THE FUNERAL SERVICE.

### SECTION FIFTH.

THIS section contains the ceremony observed at Funerals, according to ancient custom; together with the Service used on such occasions.

No Mason can be interred with the formalities of the Order, unless he has been raised to the sublime degree of Master Mason; as no Fellowcraft or Entered Apprentices are entitled to funeral obsequies, nor to attend the Masonic procession, on such occasions.

All the Brethren, who walk in procession, should observe, as much as possible, a uniformity in their dress. Decent mourning around the left arm, with white stockings, gloves, and aprons, are most suitable.

The Brethren being assembled at the Lodge room (or some other convenient place), the Presiding Officer opens the Lodge in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins:

Master: "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

Response: "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master: "When he dieth he shall carry nothing away; his glory shall not descend after him."

Response: "Naked he came into the world, and naked he must return."

Master: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Master then taking the *roll* in his hand, says:

"Let us live and die like the righteous, that our last end may be like his!"

The Brethren answer: "God is our God forever and ever; he will be our guide even unto death!"

The Master then records the name and age of the deceased upon the *roll*, and puts it into the chest: upon which, he says:

"Almighty Father! in thy hands we leave with humble submission the soul of our deceased Brother."

The Brethren answer three times (giving the *grand honors* each time):

"The will of God is accomplished! So mote it be. Amen."

An Anthem being sung, the Master retires to the pedestal, and the coffin\* is shut up. An Oration suitable to the occasion is then delivered, and the Master recommending love and unity, the Brethren join hands, and renew to each other their pledged vows.

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\* The coffin is supposed to be in the room.

“Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy, through the Redeemer, may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.”

The Lodge is then *adjourned*,\* and the procession moves in the form prescribed to the church, thence to the place of interment:

#### ORDER OF PROCESSION AT A FUNERAL.

	Tyler with drawn Sword;
	Stewards with white Rods;
	Musicians (if they are Masons), otherwise they follow
	the Tyler;
	Master Masons;
Marshal;	Senior and Junior Deacons;
	Secretary and Treasurer;
	Senior and Junior Wardens;
	Mark Masters;
	Past Masters;
	Royal Arch Masons;

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\* Sketches of the Ancient History of Masonry.



Select Masters;

Knights Templars;

The Holy Writings, on a cushion, covered with black cloth, carried by the oldest (or some suitable)

Member of the Lodge;

The Master;

Clergy;

The Body, with the

insignia placed thereon.



Pall Bearers.

Pall Bearers.

When the procession arrives at the church-yard, the members of the Lodge form a circle round the grave; and the clergymen and officers of the Lodge take their station at the head of the grave, and the mourners at the foot. The service is resumed, and the following Exhortation is given:

“Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living:—from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementos of mortality, with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the em-

ployment of many years, until we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt?—Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural deformity; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a vail over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained;—the wisest, as well as the best of men, have erred.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“Let us, while in this state of existence, support with propriety the character of our profession, advert to the

nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us seek the favor of the ETERNAL GOD, through the merits of his SON our Saviour, so that when the awful moment of Death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country, whence no traveler returns."

The following invocations are then made by the Master :

Master: "May we be true and faithful; and may we live and die in love!"

Answer: "So mote it be."

Master: "May we profess what is good, and always act agreeably to our profession."

Answer: "So mote it be."

Master: "May the Lord bless us and prosper us, and may all our good intentions be crowned with success!"

Answer: "So mote it be."

Master: "Glory be to God in the highest; on earth peace! good will toward men!"

Answer: "So mote it be, now, from henceforth, and forevermore. Amen!"

The apron is taken off from the coffin and handed to the Master—the coffin is deposited in the grave—and the Master says:

This Lamb Skin, or white leather Apron, is an emblem of Innocence, and the badge of a Mason, more ancient than the golden fleece or Roman Eagle; more honorable than the star and garter, when worthily worn.—*[The Master then deposits it in the grave.]* This emblem I now deposit in the grave of our deceased Bro-

ther. By this we are reminded of the universal dominion of Death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we too are mortal: soon shall our bodies molder into dust. Then how important for us that we should know that our REDEEMER liveth, and that he shall stand at the latter day upon the earth. [*The Master, holding the evergreen in his hand, continues:*] This *evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. Though like our Brother, whose remains now lie before us, we soon shall be clothed in the habiliments of DEATH and deposited in the silent tomb, yet, through the mediation of a divine and ascended Saviour, we may confidently hope that our souls will bloom in eternal spring.

The Brethren move in procession thrice around the grave: on passing the head of the grave the third time, the Master deposits the *sprig of evergreen*, and the Brethren successively drop theirs as they pass the head of the grave. The Secretaries are to advance and throw their rolls into the grave,\* with the usual forms. After which the *public grand honors* are given; repeating each time:

“The will of God is accomplished. So mote it be.”

The Master then continues the ceremony at the grave, in the following words:

“From time immemorial, it has been the custom

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\* Sketches of the Ancient History of Masonry.



among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

“In conformity to this usage, and a duty we owe to our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

“The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain, by which we are united man to man; may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

“Unto the grave we have resigned the body of our deceased friend, earth to earth, dust to dust, ashes to ashes, there to remain until the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders. Then let us all so improve this solemn warning, that on the great day of account we may receive from the compassionate Judge, the welcome invitation, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ So mote it be. Amen.”

“Almighty and eternal God, in whom we live, and

move, and have our being—and before whom all men must appear in the judgment day to give an account of their deeds in life; we, who are daily exposed to the flying shafts of death, and now surround the grave of our fallen Brother, most earnestly beseech thee to impress deeply on our minds the solemnities of this day, as well as the lamentable occurrence that has occasioned them. Here may we be forcibly reminded, that in the midst of life we are in death, and that whatever *elevation* of character we may have attained; however *upright* and *square* the course we have pursued; yet shortly must we all submit as victims of its destroying power, and endure the humbling *level* of the tomb, until the last loud trump shall sound the summons of our *resurrection* from mortality and *corruption*.

“May we have thy divine assistance, O merciful God, to redeem our mis-spent time; and in the discharge of the important duties thou hast assigned us in the erection of our moral edifice, may we have *wisdom* from on high to direct us, *strength* commensurate with our *task* to support us, and the *beauty* of holiness to adorn and render all our performances acceptable in thy sight: and when our work is done, and our bodies mingle with the *mother earth*, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day; and enjoy that rest which thou hast prepared for all good and faithful servants, in that spiritual house, not made with hands, eternal in the heavens, through the great Redeemer.—Amen.”

“So mote it be. Amen.”

## FORM OF SERVICE,

*Drawn up by Rev. ALBERT CASE, of South Carolina, and adopted by the National Masonic Convention, at Baltimore, May, 1843.*

The Brethren having assembled, the Presiding Officer opens the Lodge in the third degree in Masonry.

After the object of the meeting has been stated, the Chaplain, or Master, will begin the service as follows:

## SERVICE IN THE LODGE ROOM.

1. If a man die, shall he live again?

Response: The dust shall return to the earth as it was, and the spirit shall return to God who gave it.

2. When he dieth, shall he carry anything away with him?

Response: He brought nothing into this world, and it is certain he can carry nothing out.

3. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Response: God is our God forever. He will be our guide and support through the dark valley of the shadow of death.

Our Brother has been called from labor in the terrestrial Lodge, and gone, we trust, to partake of the divine refreshments on high.

Let us meditate on the virtues of his character—the benevolent spirit he manifested—the offerings he made upon the altar of charity, whereby the needy were supported—the distressed comforted—the widow's woes assuaged, and the lone orphan's tears dried up.

Let us see in the holy precepts of religion and in the teachings of our institution, those principles which in-

fluenced him to adore his Maker, and to love his fellow-man, and which taught him how to live, and how to die.

And since he has gone, in obedience to Heaven's mandate, may the recollection of his honor and virtue be cherished in our hearts, and have a salutary influence on our lives.

And now, beloved Brother, farewell; farewell, until we meet thee with a lasting embrace in that Grand Lodge, where the Grand Master Supreme, forever presides, forever reigns!

The honors are then given, and the following prayer pronounced:

Almighty God—infinite in wisdom, mercy, and goodness, extend to us the riches of thy everlasting favor, make us grateful for present benefits, and crown us with immortal life and honor. And to thy name shall be glory forever.—Amen!

The procession is then formed and proceeds [in the manner before described] to the place of interment.—While assembling around the grave, sacred music may be performed.

The Officers take their position at the head of the grave, and the following service is performed by the Chaplain or Master

#### FUNERAL SERVICE AT THE GRAVE.

MY BRETHREN,—We are now assembled around the final resting-place of these mortal remains, and are about closing the last solemn duties of respect we owe to our departed friend and Brother. A few reflections, therefore, applicable to the solemnities of this occasion, and



salutary and impressive to the living, may be, with great propriety, offered on this sacred spot—a spot where departed friendship yet lingers, and steals in melancholy, yet pleasing reminiscence on the heart.

We are born to die. We follow our friends to the brink of the grave, and standing on the shore of a vast ocean, we gaze with exquisite anxiety until the last dreadful struggle is over, and see them sink in the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed mid death's awful waves.

The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever-changeful drama of human life. Not a solitary individual re-enters the world's theater. All take their exit, and are known beneath the sun no more forever.

We are now in the solemn grave-yard, and here learn the only language of the tomb—the epitaph declaring *they once lived*.

Lettered stones and monuments are more instructive than the once-living thousands, whose memories they preserve from oblivion.

All, except these, is speechless as the chambers of eternal silence. No lingering spirits hover around their moldering relics, whispering any intelligence of their present existence.

The eternal country, for which they embarked, returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering.

The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires—who have united the language of earth and heaven, or plucked proud laurels from fields of war, are resting in silence.—

Their hearts, that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of naught but the feelings that appertain to another world.

Not only these are gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips, that now echo the sentiments of inexperience, must be silent, and the heart that now palpitates and rejoices at the sound of pleasure, must be stilled in the cold and cheerless mansions of the dead. Another generation will rise to occupy our places and stations in life.

The sun will rise and set, the earth revolve,—strangers will tread upon our sepulchers, without knowing that we ever existed. A few surviving relatives may remember us and mourn, but these few will soon follow to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

Under these feelings and impressions we are now about to commit the body of our departed friend to the silent grave. And under a full and solemn conviction of the nothingness of all earthly and perishable objects, we here renewedly, as Masons, pledge to each other our fraternal love; and may we so improve this dispensation of Divine Providence, and so live, that when these feeble frames shall slumber beneath the cold clods of the valley, the needy and distressed, the widow and the orphan, may point with regret to our sleeping ashes, and each exclaim—there lie the men whose compassion soothed my woes; whose maxims tranquilized my perturbed spirits, and whose bounty relieved my pressing necessity.

## I N V O C A T I O N S .

1. May we be true and faithful—live and die in love; for the memory of the just is blessed.

Response: So mote it be.

2. The Lord bless us, and keep us—the Lord make his face to shine upon us, and be gracious unto us—the Lord lift upon us the light of his countenance and give us peace.

Response: So mote it be.

*All:* Glory be to God in the highest, on earth, peace, good-will toward men.

## P R A Y E R .

Almighty and most merciful Father, we adore thee as the God of time and of eternity. Of both worlds, thou art the incomprehensible and amazing Lord; ruling the destinies of all; from the highest angel in heaven through every grade of creatures even down to the sparrow's fall—from the grandeur of rolling worlds down to the numbering of the hairs of our heads.

Under a government so vast and minute, we everywhere see thy ever-working hand. We see it in giving us being, and in calling us hence to be here no more.

As it has pleased thee to take from the light of our abode, one dear to our hearts, we beseech thee to bless and sanctify to us this dispensation of thy Providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to obedience,—that we may enjoy the divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that

kingdom, where faith and hope shall end—and love and joy prevail through eternal ages.

And thine, O righteous Father, shall be the glory forever. Amen.

BRETHREN,—We have taken a solemn and impressive survey of human life, in all its blended lights and shades, and learned that all on earth is change. We have seen that as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitter a moment through the darksome gloom, then vanishes from our sight forever.

They rest in the stilly shades. There the worm shall cover us, and darkness and silence reign around our melancholy abode.

But, is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light! As the embers of mortal life are feebly glimmering in the socket of existence, our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain, and cheer the departing spirit. She points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity.

She teaches us to advance boldly onward, and ask more light, until at the Grand Master's word, we shall be *raised* to that blissful LODGE which no time can remove. There light, unmingled with darkness, shall reign unbroken and perpetual. There, under the sunbeam smiles of immutable LOVE, and beneath the benignant bend of the ALL-SEEING EYE, *we*, as faithful Ma-



sons cherish the fond and immortal hope, that we shall meet again; meet, to part no more.

Unto the grave we now resign the body of our departed Brother.

Pass round the grave and drop the evergreen, during which time the following dirge may be sung:

What sounds of grief, in sadness, tell  
A Brother's earthly doom—  
No more in life's fair scenes to dwell—  
A tenant of the tomb!

No more the friendly hand now pressed,  
No gently whispered word,  
He finds a long unbroken rest  
Where rules his heavenly Lord.

All earthly joys and sorrows o'er,  
Each changing hope or fear,  
He sees the light of that fair shore  
Without a sigh or tear.

Then bring to Him, whose holy care  
That better temple forms,  
Our wish that all may gather there,  
Beyond life's coming storms.

Friend of our hearts, there rest in peace. Raised by the Grand Master's word, mayest thou share the blessing of immortal life and unfading glory.

The procession then returns to the Lodge in inverse order. When the necessary duties are performed, and the Lodge is closed.

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If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, shall join in the procession of a private Lodge, they are to be treated with that at-

tention which is due to their respective stations. They take place immediately after the Master of the Lodge. Two Deacons, with rods, one on the right and one on the left, attend a Grand Master: and when a Grand Master or Deputy Grand Master is present, the Book of Constitutions is borne before him, and a Sword-bearer follows him, and the Deacons are placed on the right and left at an angular distance of five feet.

Marshals are to walk or ride on the left of the procession.

On entering the public buildings, the Bible, square and compasses, Book of Constitutions, etc., are placed before the Grand Master. The Grand Marshal and Grand Deacons keep near him.

All Officers in procession, should wear the badges of their office.

When two or more Lodges walk in procession they form in one body, or in separate Lodges. If separately, the youngest Lodge takes precedence.

In former times, in *all public* processions, the Tyler\* carried the *Book of Constitutions* guarded by his sword.

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## ADDRESSES AND PRAYERS FOR OCCASIONAL USE

### ADDRESS TO A GRAND MASTER AT HIS INSTALLATION.

I am desired, Most Worshipful, to install you into your high office, as Grand Master of Masons.

Give me leave to invest you with this BADGE of your office. This will silently admonish you always to do justice to the cause of Masonry: to consult, as the exalted rank you now hold demands of you, its real inter-

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\* Sketches of the Ancient History of Masonry.

ests. It will instruct you to infuse into the many Lodges, of which you are now the head, the true spirit of our Order. It will direct you to make wise regulations for the good government of the Fraternity; to give due commendation to the worthy members of it; and to rebuke those who act contrary to its laws.

I next deliver to you the EMBLEM OF THAT POWER with which you are now invested. Always make use of it for the good of our benevolent Institution.

To you are committed, also, those SACRED WRITINGS in which are to be found the sublime parts of our ancient mystery. In them are, likewise, most strongly inculcated the social and moral duties, without which no man can be a Mason. You will direct your Lodges to read, study, and obey them.

Receive *these* TOOLS of OPERATIVE MASONRY, which are to each of us the most expressive symbols. These will assist you, Most Worshipful, to reduce all matter into proper form; to bring to due subjection irregular passions, and to circumscribe them by harmony, order, and duty.

And lastly, I present to you the BOOK OF CONSTITUTIONS, in which are contained the *rules* and *orders* made for the good government of the Society; and the *charges*, which show its nature, its wisdom, and its utility.—With this book, Most Worshipful, you will direct your Lodges to make themselves well acquainted—a work, in all its parts, worthy the attention of men the most enlightened and judicious.

You are now, Most Worshipful, at the head of an Order which is calculated to unite men by true friendship; to extend benevolence, and to promote virtue.—And, give me leave to say, that the honor with which you are invested is not unworthy of a man of the high-

est rank, or most distinguished abilities. Permit me, also, to remind you, that your faithful attention to the duties of your office, and acceptable discharge of them, will render you of great benefit to one of the most liberal Institutions upon earth.

May you do honor to your exalted station; and long enjoy the highest respect and best wishes of all the Fraternity.

ADDRESS AT INITIATION OF A CLERGYMAN.

You, Brother, are a preacher of that religion, which inculcates universal benevolence and unbounded charity. You will, therefore, be fond of the Order, and zealous for the interests of FREEMASONRY, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good-will among mankind. So that whoever is warmed with the spirit of Christianity, must esteem, must love FREEMASONRY.

Here, virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind; enlivens the heart, and warms with sympathy and affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both private and public, yet it is a full recommendation of a society, to have these pursuits continually in view, as the sole object of their association: and these are the laudable bonds which unite us in one indissoluble Fraternity.

ADDRESS AT INITIATION OF A FOREIGNER.

You, Brother, the native and subject of another nation, by entering into our Order, have connected your-



self, by sacred and affectionate ties, with thousands of Masons in this and other countries. Ever recollect that the Order you have entered into, bids you always to look upon the world as ONE GREAT REPUBLIC, of which every nation is a family, and every particular person a child.— When, therefore, you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be *universal*, and extend to every branch of the human race. At the same time, remember that, beside the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your Brother Masons, of whatever station, country, or religion.

#### ADDRESS AT INITIATION OF A SOLDIER.

Our Institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It, in every nation, opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has even taught the pride of victory to give way to the dictates of an honorable connection.

Should your country demand your services in foreign wars, and captivity should be your portion, may you find affectionate Brethren where others would only find enemies.

In whatever nation you travel, when you meet a Mason, you will find a Brother and a friend, who will do all in his power to serve you; and who will relieve you,

should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness.

PRAYER AT INITIATION.

Thou Supreme! Author of peace and lover of concord—bless us in the exercise of those kind and social affections thou hast given us. May we cherish and display them as our honor and our joy. May this our friend, who is now to become our Brother, devote his life to thy service, and consider aright the true principles of his engagements. May he be endowed with Wisdom to direct him in all his ways; Strength to support him in all his difficulties; and Beauty to adorn his moral conduct. And may we jointly and individually walk within compass, and square our actions by the dictates of conscience and virtue, and the example of the wise and good. Amen.

A N O T H E R .

Grand Architect! Behold us aspiring toward thee. Thy works fill us with rapture. Heaven's gates stand open to welcome the sons of glory!

Behold our friend and soon to be our Brother! entering upon the threshold, which is before this apartment in thy works. May love burst the silence around him, and salute him welcome at the first step. May joy triumph in his heart, and friendship guide him as he ascends. May his countenance be cheered by the light, and confidence increase as he passes on. May he behold the emblems of his labor, and his heart reply in ready obedience. May the cheerfulness inspired by the dawning light, attend him through the day: and when a long day is complete, may he find his lot with the faithful, in the immortal glory of the Temple, which is pure with the light of God, and eternal in the heavens!

## A N O T H E R.

O thou, whose Temple we are ! On the mountain of thy truth, let our sublime edifice display its glory. Let the eye of the Master meet the Son of Light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty and of his pleasure. Behold us with thy brightness, at this hour, leading a young Son into thy Temple. Like the Temple, let him be beauteous without, and all glorious within. Let his soul be capacious as thy truth, and his affections pure as the serene heavens, when the silent moon gives her light. Let him obey as the sun, who labors until perfect day, with increasing strength; and let all the purposes of his heart be as the stars which tell of worlds unknown, and are notices of boundless benevolence.— Let him move like the heavenly orbs in harmony; and should he stretch across the universe, may he disturb no soul in his course. Within this Temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among thy ministering servants, may he be ready as an angel of God, and faithful as a beloved Son. And when his service is finished, may his memory be celebrated by love, on the durable monuments of eternity; and his reward, in the silent solemn joy of heaven, be sure from the hand of God, the Grand Master of us all.

## PRAYER AT OPENING GRAND LODGE.

O most glorious and eternal God, the infinitely wise Architect of the universe; we, thy servants, assembled in solemn Grand Lodge, would extol thy power and wisdom.

Thou saidst, Let there be light, and there was light. The heavens opened and declared thy glory; and the

firmament spangled with thy handy-work. The sun, who rules the day, gave light to the moon, who rules the night surrounded with the stars. So that there is one glory of the sun, another glory of the moon, and one star differs from another star in glory; and all, by most wondrous signs and tokens, without voice, sound, or language, solemnly proclaim thy divine mysteries.

We adore thee for our creation; for the breath of life; for the light of reason and conscience; and for all the noble and useful faculties of our souls; which give us so exalted a rank in the order of being. Enable us to live answerably to our exalted privileges and happy destination.

We beseech thee to give us, thy servants, at this, and at all times, wisdom in all our doings; strength of mind in our difficulties; and the beauty of harmony in all our communications with one another.

Grant, that thy servant, who has been solemnly invested with authority and rule, over these Lodges, may be indued with knowledge and wisdom; and may we, and all our Brethren under his jurisdiction, understand, learn, and keep all the statutes and commandments of the LORD, pure and undefiled. May brotherly love and charity always abound among us. And when we have finished our work here below, let our transition be from this earthly tabernacle to the heavenly temple above; there, among thy jewels, may we appear in thy glory forever and ever.

Bless and prosper, we pray thee, every branch and member of this Fraternity, throughout the habitable earth. May thy kingdom of peace, love, and harmony come. May thy will be done on earth, as it is in heaven, and the whole world be filled with thy glory.—Amen.



## PRAYER AT CONSTITUTING A LODGE.

Great, adorable, and Supreme Being! We praise thee for all thy mercies, and especially for giving us desires to enjoy, and powers of enjoying, the delights of society. The affections which thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us: help us duly to improve all our powers to the promotion of thy glory in the world, and the good of our fellow-creatures.

May we be active under thy divine light, and dwell in thy truth.

Extend thy favor to us who are now entering into a Fraternal compact under peculiar obligations. Enable us to be faithful to thee, faithful in our callings in life, faithful Masons in all the duties of the Craft, and faithful to each other as members of this Society. Take us under the shadow of thy protection; and to thy service and glory may we consecrate our hearts. May we always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind! Amen.

# BY-LAWS

## FOR

### SUBORDINATE LODGES.

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#### ARTICLE I.

##### OF A LODGE.

SEC. 1. This Lodge shall be known and designated as        Lodge No.        subordinate to, and under the jurisdiction of the Grand Lodge of        .

SEC. 2. The stated meetings of this Lodge shall be held at their Lodge-room, in the town (or city of        or at the house of)        in the county of        on the        of each month.

SEC. 3. The Lodge shall hold special meetings at the call of the Worshipful Master or presiding officers.

#### ARTICLE II.

##### OF MEMBERS.

SEC. 1. Every candidate, when initiated, passed, and raised in this Lodge, may become a member by signing the By-laws contained on the record book of this Lodge.

SEC. 2. None but Master Masons shall be entitled to membership in this Lodge.

SEC. 3. Brethren applying for membership shall petition in writing at a stated meeting, and if vouched for by two members of this Lodge, the petition shall lie over until the next stated meeting, and may be acted on, on that or any subsequent stated meeting; and before the ballot is taken, the applicant shall produce a certificate, or give other satisfactory evidence, that he was in good

standing in, and had paid all dues to, the Lodge of which he was last a member, if within the United States. The unanimous vote shall be necessary to an election.

### ARTICLE III.

#### OF ELECTIONS.

SEC. 1. The Worshipful Master, Senior and Junior Wardens, Treasurer and Secretary, Steward and Tyler (both of which last offices may be held by the same person), shall be chosen by ballot on the stated meeting in the month of            annually: and the above officers shall be installed on the           , or as soon thereafter as practicable.

SEC. 2. No Brother who is indebted to the Lodge for dues or contributions to the amount of            dollars, shall be eligible to any office, or entitled to vote for any officer.

SEC. 3. A majority of all the members present entitled to vote shall be necessary to an election.

SEC. 4. The Worshipful Master, and Senior Warden shall appoint their Deacons immediately after their installation.

### ARTICLE IV.

#### OF INITIATION AND ADVANCEMENT.

SEC. 1. Every applicant for initiation in this Lodge, shall make his intention known in writing, and state his residence, age, and occupation. This shall be done at a stated monthly meeting, and the petition must be signed by one or more members of said Lodge, as recommender and avoucher. The Worshipful Master shall appoint a committee of two or more members, to inquire into the character of the applicant, and report thereon at the next stated meeting, unless further time shall be required. On the report being made, the ballot shall be taken.

SEC. 2. In balloting for candidates for initiation, passing, raising, or membership, one negative vote shall reject.

SEC. 3. All candidates shall be balloted for in a Master Mason's Lodge, and for each degree separately.\*

SEC. 4. No candidate shall receive any degree in this Lodge, unless he pays for the same in advance.

SEC. 5. No Entered Apprentice shall be passed to the degree of Fellowcraft in less time than           , nor any Fellowcraft raised to the sublime degree of Master Mason in less time than           , nor until they have become proficient in the preceding degree, unless it be a case of emergency, to be determined so by the unanimous voice of the members present.

SEC. 6. Every candidate for advancement shall be examined in open Lodge as to his proficiency in the degree last conferred on him, after which a ballot may be taken on his application.

## ARTICLE V.

### OF THE MASTER.

SEC. 1. The Worshipful Master shall appoint a standing committee of three members, to serve during his term of office, and all other committees not specially formed by these By-laws.

SEC. 2. He shall cause these By-laws to be read in open Lodge, either quarterly or semi-annually.

SEC. 3. He shall cause those Resolutions which are of a general or permanent nature, or those affecting his Lodge, which were passed at the preceding Grand communication of the Grand Lodge, to be read in open

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\* In some Lodges the petition is for the three degrees, and only one ballot is required to elect to all, and the ballot taken on application for advancement is on his proficiency in the preceding degree.



Lodge, at the first stated meeting of the Lodge, after the proceedings of the Grand Lodge shall have been received.

SEC. 4. He shall decide all questions of order, and his decision shall be final.

## ARTICLE VI.

### OF THE SECRETARY.

SEC. 1. It shall be the duty of the Secretary to receive and collect all moneys due to the Lodge, and pay them over to the Treasurer, taking his receipt for the same: to keep a regular account with each member: to take minutes of the proceedings of the Lodge: to make out all reports required by the Lodge (except of Committees): to keep a register of all delinquencies, rejections, suspensions, and expulsions: to fill up all diplomas, keeping an account of the same: and to show a statement of each delinquent member, at the stated meeting for the election of officers.

SEC. 2. He shall keep the Seal of the Lodge under his charge, and shall be held accountable for the same.

SEC. 3. He shall keep a Register, in which he shall require all visitors to enroll their names, and the names and numbers of the Lodges from which they hail, or were last members of. And for his services he shall be exempt from monthly contributions, and receive        per cent. on all moneys coming into his hands belonging to the Lodge.

## ARTICLE VII.

### OF THE TREASURER.

SEC. 1. It shall be the duty of the Treasurer to receive all moneys from the Secretary, giving his receipt for the same: and to pay them out by order of the Worshipful Master and the consent of the Lodge: to keep a

just and true account of his receipts and disbursements, and make a report of the same at each stated meeting next preceding the Festival of St. John the Evangelist, and oftener if required by the Lodge: and shall have his account ready for settlement at the expiration of his term of office, or within one week thereafter: and deliver to his legal successor all moneys, accounts, vouchers, documents, and other property belonging to the Lodge.

SEC. 2. He shall be entitled to            per cent. on all moneys coming into his hand belonging to the Lodge, as a compensation for his services.

## ARTICLE VIII.

### OF THE TYLER.

SEC. 1. The Tyler shall serve all notifications and summons, issuing from the Lodge or Worshipful Master: keep the Lodge-rooms in good order, the regalia of the Lodge clean and fit for use, and see that every brother is properly clothed before he is admitted into the Lodge-room; and for his services shall receive            for each time he tyles the Lodge.

SEC. 2. In case of the absence of the Tyler, the brother who discharges the duties of his office shall be entitled to the compensation for said services.

## ARTICLE IX.

### RULES OF ORDER OF BUSINESS.

SEC. 1. *First*, Unfinished business. *Second*, Reports of Committees of investigation. *Third*, Balloting on Petitions. *Fourth*, Reception of Petitions for degrees. *Fifth*, Motions, Resolutions, and general business.—*Sixth*, Conferring degrees.

SEC. 2. Applications for advancement must be made at a stated meeting or at a special meeting called for that

purpose, of which due notice shall be given to the members.

SEC. 3. No business shall be transacted at a special meeting, except that specified in the order.

SEC. 4. The sense of the Lodge, on all questions, shall be determined by the yeas and nays, the members rising, or holding up hands, or by ballot.

SEC. 5. In all cases, every member present when the question is put, *shall vote*, unless he may be, for special reasons, excused by the Lodge.

SEC. 6. A majority of votes shall govern, when not otherwise provided.

SEC. 7. In the ordinary business of the Lodge, any member voting in the majority may move for a reconsideration of the resolution.

SEC. 8. If a candidate shall fail to apply for the degree for        months after being balloted for and received, his fee shall be forfeited to the Lodge, unless he can satisfy the Lodge that the delay was unavoidable.

## ARTICLE X.

### COMMITTEE OF CHARITY.

SEC. 1. The Worshipful Master, Senior Warden, and Junior Warden shall be the Committee of Charity, and shall be authorized to draw from the funds of the Lodge by an order from the Worshipful Master any sum not exceeding        dollars, for the relief of any one object at one time.

SEC. 2. The Lodge shall have authority, by resolution of a majority of the members present, to bestow any sum of money, not otherwise appropriated, for any charitable or benevolent purpose, the Worshipful Master to draw the money from the funds of the Lodge by a written order, and apply the same as the resolution of the Lodge shall direct

## ARTICLE XI.

## OF VISITING BRETHREN.

SEC. 1. Every brother visiting this Lodge shall register his name and the Lodge from which he hails, or was last a member of, in a book kept for that purpose.

SEC. 2. No brother residing in this State, who is not a member of any Lodge, shall have the privilege of visiting this Lodge more than           times without being subject to a monthly contribution.

## ARTICLE XII.

## OF REVEALING THE TRANSACTIONS OF THE LODGE.

If a candidate for initiation or membership is rejected, or a brother suspended or expelled, no brother shall either directly or indirectly make known to him who the brother or brethren were that opposed him, or in any manner make known any of the transactions of the Lodge, that it would be improper to make public, unless it be to a brother in good standing. Any brother so offending, shall be deemed guilty of unmasonic conduct, and shall be reprimanded, suspended, or expelled, as the Lodge may determine the nature of the case to demand, and immediately after a rejection, suspension, or expulsion takes place, the Worshipful Master shall cause this article to be read, that none may plead ignorance of its existence.

## ARTICLE XIII.

## OF A LODGE OF EMERGENCY.

The Worshipful Master, or, in his absence, the Presiding Warden, shall have power to call a meeting of the Lodge at any time, for masonic purposes; the particular object of the meeting shall be expressed in the order, and that exhibited to each member notified.



## ARTICLE XIV.

## OF DIPLOMAS AND DEMISSIONS.

SEC. 1. Every member of this Lodge, in good standing, shall be entitled to a diploma, upon application to the Lodge, for which he shall pay to the Secretary a fee of        dollars.

SEC. 2. Any brother in good standing may, at any time, demit from this Lodge, on making his desire known, and producing the Secretary's receipt for his dues in full, and contributing one dollar to the charity fund.

## ARTICLE XV.

## OF FEES AND CONTRIBUTIONS.

The fee for Initiation shall be

- |   |                        |   |
|---|------------------------|---|
| " | Passing                | " |
| " | Raising                | " |
| " | Admission              | " |
| " | Quarterly Contribution |   |

The fees, in all cases, to be paid in advance.

## ARTICLE XVI.

## OF THE BY-LAWS.

SEC. 1. Any brother desirous of a change or alteration of these By-laws, shall present the same in writing at a stated meeting, when, if it shall be deemed expedient, an order shall be issued directing the members to be notified that such an amendment was offered, and would be acted on at the next stated meeting; at which time, if a majority of the members are present, it shall be called up, and a vote of two-thirds of the members present shall be required to adopt the amendment.

SEC. 2. No section or part of these By-laws shall be suspended for any purpose whatever, except that portion

of the first section of Article IV, which requires a petition to lie over until the next stated meeting, and that, only in cases of the most urgent necessity or emergency, to be so determined by the unanimous voice of the members present, and at a stated meeting.

SEC. 3. Every member shall be furnished with a copy of these By-laws at the expense of the Lodge.

SEC. 4. These By-laws shall be recorded in a book, and every member shall subscribe his name thereunto.

## INDEX TO THE FORMS, ETC.

- No. 1. Caption for the meeting.
- “ 2. Record of officers and members.
- “ 3. “ of opening.
- “ 4. “ business.
- “ 5. “ report of committee, on character.
- “ 6. “ “ ballot.
- “ 7. “ of petition for initiation.
- “ 8. “ application for second degree.
- “ 9. “ “ third “
- “ 10. “ “ membership.
- “ 11. “ ballot on petition for “
- “ 12. “ of report of standing committee, etc.
- “ 13. “ claims, against the Lodge.
- “ 14. “ application for diploma.
- “ 15. “ “ demit.
- “ 16. “ Lodge called off.
- “ 17. “ E. Ap. Lodge opened, and first degree conferred.
- “ 18. “ “ closed.
- “ 19. “ F. Craft's opened and second degree conferred.
- “ 20. “ “ closed.
- “ 21. “ M. M. Lodge called to labor and third degree conferred.
- “ 22. “ “ closed.
- “ 23. “ Caption of special meeting.
- “ 24. “ “ for burial.
- “ 25. “ “ “ procession.
- “ 26. “ Remarks on opening and closing in the degrees.
- “ 27. “ on transacting business.
- “ 28. “ on closing the Lodges.
- “ 29. “ petitions.
- “ 30. “ payment of fees.
- “ 31. “ special meetings.
- “ 32. “ returns for Lodges under dispensation, etc.
- “ 33. “ officers resigning or demitting.
- “ 34. Duty of Secretary.
- “ 35. “ Treasurer.

## FORMS, INSTRUCTIONS, ETC.;

FOR

### SECRETARIES OF SUBORDINATE LODGES.

CAPTIONS for the leading items of business in the ordinary transactions of a Lodge, embraced in the proceedings of one meeting.

As a reference, the Secretary will follow the sections down, until he finds the caption of the entry he wishes to make.

#### MINUTES OF THE PROCEEDINGS OF A LODGE.

No. 1.—A stated meeting of \_\_\_\_\_, Lodge No. \_\_\_\_\_, was held at the Lodgeroom, in the town of \_\_\_\_\_, in the county of \_\_\_\_\_, state of \_\_\_\_\_, on the \_\_\_\_\_, day of \_\_\_\_\_ A. L. 5850. A. D. 1850.

No. 2.—Present Brother, A. B. Worshipful Master.

C. D. S. W.

E. F. J. W.

G. H. Treasurer.

J. K. Secretary.

L. M. S. D.

O. P. J. D.

R. T. Tyler and Steward.

Members, brothers A. D., B. F., A. M., & M. B.

Visiting brethren, C. R., Union Lodge, No.—, Kentucky, E. G., Solomon's Lodge, Tennessee.



No. 3.—The Lodge was opened in the third degree of Masonry, in due form, for the dispatch of business.

No. 4.—The minutes of the preceding meeting having been read, the Lodge proceeded to the action on the unfinished business.

That being disposed of—

No. 5.—The committee of investigation, on the petition of Mr. B. F., having reported favorably, the Lodge proceeded to ballot on the case, when he was declared to be duly elected.

No. 6.—The committee of investigation on the petition of Mr. H. J., having reported favorably, the Lodge proceeded to ballot on his case, when there appearing three blackballs, he was declared to be rejected—and his initiation fee ordered to be refunded to him.

No. 7.—The petition of Mr. J. S., praying to be initiated into the mysteries of Masonry in this Lodge, was received, read, and laid over until the next stated meeting. The Worshipful Master appointed Brothers C., E., and H., the committee of investigation on his petition.

The fee for initiation accompanied the petition, which was placed to his credit.

No. 8.—The application of brother S. W., to be passed to the degree of Fellowcraft, was received, and he having been examined in open Lodge as to his proficiency in the E. Apprentice's degree, the Lodge proceeded to ballot on his application, when he was declared to be duly elected to take the second degree of Masonry.

No. 9.—The application of brother T. M., to be raised to the sublime degree of Master Mason was

received, and he having been examined in open Lodge, as to his proficiency in the Fellowcraft's degree, the Lodge proceeded to ballot on his application, when he was declared to be duly elected to take the third degree of Masonry.

No. 10.—The petition of brother E. M., a Master Mason, praying to be admitted a member of this Lodge, was received, and laid over until the next stated meeting.

No. 11.—The petition of brother N. W., for membership, which had lain over from the last stated meeting, was called up, and he having complied with all the requisitions of the By-laws, a ballot was taken thereon, when he was declared to be duly elected a member of this Lodge.

No. 12.—The standing committee reported the claims of Brother H. S. to be correct, and the charges reasonable; and recommended the adoption of the following resolution; "Resolved, That the Treasurer pay the account of Brother H. S., as audited," when, on motion, the report was received and agreed to, and the resolution adopted.

No. 13.—An account was presented against the Lodge by Brother B. H., for                   , amounting to                   , dollars, which on motion was referred to the standing committee for examination.

No. 14.—Brother P. R. applied to the Lodge for a diploma, which was granted him, and the Secretary ordered to furnish the same.

No. 15.—Brother J. P. applied to the Lodge for a dimit, and having complied with all the requisitions of the By-laws, it was granted to him, and the Secretary ordered to furnish the same.

(If there is no further business, and there are degrees to be conferred, either on the same individual in case of emergency, or on different candidates, the following entry will be made.)

No. 16.—The Master Mason's Lodge was called from labor to refreshment.

No. 17.—An Entered Apprentice's Lodge was then opened for the purpose of initiating Mr. F. C., who having been previously elected, and being in waiting, was introduced and initiated into the solemn mysteries of Masonry, in due and ancient form.

\*(If there is no other business to be transacted in this degree at this meeting, the Entered Apprentice's Lodge will now be closed, and the following will be the entry.)

No. 18.—No further business appearing before this Entered Apprentice's Lodge, the same was closed in harmony and good order.

No. 19.—A Fellowcraft's Lodge was then opened for the purpose of conferring the second degree of Masonry on Brother G. B., who having been previously elected, and being in waiting, was introduced and passed to the degree of Fellowcraft, in due and ancient form.

(If there is no other business to be transacted in this degree at this meeting, the Fellowcraft's Lodge will be closed, and the following will be the entry.)

No. 20.—No further business appearing before the Fellowcraft's Lodge, the same was closed in harmony and good order.

No. 21.—The Master Mason's Lodge was then called from refreshment to labor, when Brother M. C., having been previously elected, and being in waiting, was in-

troduced and raised to the sublime degree of Master Mason, in due and ancient form.

(If there is no other business to be transacted at this meeting, the Secretary will read the minutes, in order that the Brethren may know whether or not all the business has been transacted, that was desired, and in the manner satisfactory to a majority of the members present; and that suitable entries of the same have been made; if so, the Lodge will be closed, and the following will be the entry.)

No. 22.—No further business appearing before the Lodge, the same was closed in harmony and good order, until the next stated meeting, or during the Worshipful Master's will and pleasure.

A. B., Master.

J. K., Secretary.

No. 23.—A special meeting of                      Lodge No.                      was held at the Lodge-room in the town of                      , in the county of                      , state of                      , on the                      day of                      , A. L. 5850. A. D. 1850.

Present, Brother A. B.,  
etc.

W. Master.  
etc.

Members, etc.

Visiting Brethren, etc.

The Lodge was opened in the third degree of Masonry, in due form, for the dispatch of business.

No. 24.—The Lodge was convened for the purpose of making suitable arrangement for interring the remains of our deceased Brother S. H., with Masonic honors.

The Lodge then proceeded with the ceremonies appropriate for the occasion.

No. 25.—The Worshipful Master then appointed



Brother H. F., Marshal, to conduct the procession; Brother C. D. to bear the Holy writings; Brother E. H., and G. F., as stewards, and Brothers D., P., S., R., L., and W., as pall bearers; The Lodge then *\*adjourned*, when a Procession was formed, and moved to the late residence of the deceased, and there received his remains in charge; thence to the church, etc.; thence to the place of interment, where with all due solemnity the body was consigned to the tomb, with the usual Masonic honors, and the last sad tribute of respect paid to the remains of our departed brother.

The procession then returned to the Lodge-room, when the Lodge was called to order, and the following resolutions adopted:

Resolved, That etc., etc.

Resolved, “ etc. etc. wear the usual badge, etc.

Resolved, That Brothers A. and B., be a committee to deliver to the family of the deceased a copy of the above resolutions, and the sympathies and condolence of the Lodge.

No further business, etc.

A. B., Master.

J. K., Secretary.

No. 26.—It is the practice, in some Lodges, to open the Lodge at their stated meetings in the first degree, and dispense with that Lodge, and open in the second degree, dispense with that, and open in the third degree, and proceed to business; after which, that Lodge is closed, and labor resumed in the second degree, which is then closed and labor resumed in the first degree; after dispatching the business, if any, that is also closed.

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\* Sketches of the Ancient History of Masonry.

In others the custom is, after opening the Lodges as above, to close them all at once in the Master's Lodge.

As by the ceremony of opening a Master Mason's Lodge, the Entered Apprentice and F. C. Lodges are not opened, nor can any business be transacted in either the first or second degree, until the said Lodges are regularly opened in *due and ancient form*, so it does appear that when they are regularly opened for the dispatch of business, the ceremony of closing the Master Mason's Lodge does not regularly close them also, but that they should be closed separately, in the same due and ancient form, in which they were opened.

No. 27.—It is not proper to transact the business of an inferior degree in a superior Lodge regularly opened for dispatch of business, but that Lodge should be either closed or called from labor to refreshment, and the appropriate Lodge regularly opened, the business dispatched, and then regularly closed, when, if the superior Lodge had been called off, it should then be called on, and in due time closed.

No. 28.—Entered Apprentice's and Fellowcraft's Lodges are closed in harmony and good order, and not *until the next stated meeting*.

A Master Mason's Lodge is closed in harmony and good order *until the next stated meeting*, or during the Worshipful Master's will and pleasure, because it is imperatively required that the Lodge *shall be opened in that degree* at every stated meeting for the dispatch of business, as no business can be transacted in the inferior degrees except conferring the degrees.

No. 29.—In some Lodges the candidate petitions for

the three degrees at the same time, and but one ballot is taken, and if he is elected, he is required to apply for each degree within a specified time or forfeit his fees, he having paid the fees for the three degrees, before he was received.

In others the candidate petitions, and pays for each degree separately, at such times as may best suit his convenience or inclination, and a separate ballot is taken on each petition.

No. 30.—Some Lodges require the fee to accompany the petition; others (and all should) require the fee to be paid, or the Secretary express himself satisfied before the ballot is taken, in which case the Secretary is accountable for the fee.

No. 31.—When a Lodge is called for a special purpose, it should be fully stated in the notification, and no other business but that so expressed can be transacted at that meeting.

No. 32.—No return is required from Lodges under dispensation, but the *book containing all the proceedings* of the Lodge and the By-laws, must be submitted to the Grand Lodge for examination and approval, before application can be made for a charter.

Lodges under dispensation are not entitled to representation in the Grand Lodge. Nor are they required to pay contribution to the same. As they are not acknowledged regular Lodges, until they are *regularly constituted* under the *Charter*, their Officers *installed*, and the return of the Deputy Grand Master, who officiated, made to the Grand Secretary, and it duly recorded.

No. 33.—No officer can resign or dimit during his term of office.

No. 34.—As it is the duty of the Secretary to receive all moneys due to the Lodge, he should make an entry of the same on the minutes of the Lodge, if in session; if not, on the minutes of the succeeding meeting, specifying each particular sum, from whom received, and on what account; and pay the same over to the Treasurer, taking his receipt for the amount, which receipt is his voucher, to be produced at the examination of the Secretary's and Treasurer's books by the Committee. By this mode, the record will show the amount received by the Secretary, his receipts, the amount paid over to the Treasurer, and his vouchers the amount of the disbursements, as also the balance in the hands of the Treasurer.

No. 35.—As it is the Treasurer's duty in disbursing the funds, to pay out to the order of the W. M. by the consent of the brethren, he should require the order of the Master, based on a general or special resolution of the Lodge, as his voucher for the disbursement. Committees have no right to draw on him for the payment of accounts submitted to them to audit, but they must return the account to the Lodge, with a report, and the payment must be ordered by a resolution of the Lodge.

No. 36.—Claims against the Lodge should be made out in writing and presented to the Lodge, and should be then referred to the Standing Committee of Accounts, whose duty it is to scrutinize the account or claim, to see if the items are correct and the charges reasonable, and report to the Lodge as to the justness of the claim, which, should then be submitted to the Lodge and its consent obtained for its payment; which may be done by resolution or motion.



The following entries are recommended to be made on the claim, viz :

Examined and found to be correct.

_____ 1850,	A. B. }	Comittee.
	C. D. }	
	E. F. }	

Allowed by the Lodge,

\_\_\_\_\_ 1850.      G. H., Secretary.

Ordered to be paid,

\_\_\_\_\_ 1850.      J. K. Master.

This would then be a regular voucher to the Treasurer for its payment.

No. 37.—Immediately after the Lodge is opened, the Secretary should read the minutes of the preceding stated meeting, as well as of the called meetings (if any) in order that the unfinished business may be transacted first in order; and not for the purpose (as some suppose) of being approved by the members and signed by the Master.

No. 38.—The minutes of *each Lodge* should *always* be *read previously to its being closed*, in order that the *brethren present* may be satisfied that all the business laid before the Lodge had been transacted, and in a satisfactory manner, and a *proper record made* of the same; and if on reading there should appear any mistakes or omissions, *then* is the time to correct them, and *approve the record*, and *not* at a *subsequent meeting*, when those most active or interested in the transactions might be absent, and those then present could not judge of their correctness, or if they could, it would not be competent to alter the records of one meeting at any *subsequent communication*.

Return of            Lodge working U. D. from the M.  
W. G. Lodge of the State of            for the year 18—

The Lodge held its first meeting under the dispensa-  
tion on the            day of            , A. L. 58.

The Lodge has held fifteen meetings and has con-  
ferred            degrees, as follows:

There have been initiated	- - - -	00
“ “ “ passed	- - - -	00
“ “ “ raised	- - - -	00
		<hr/>
Total	- - - -	00
Amount of dues received	- - - -	000,00
Disbursed, as per account rendered	- -	000,00
		<hr/>
Balance in the Treasury	- - - -	000,00

I certify the above Return to be correct,

A      B      , W. M.

[SEAL] Attest

C. D            , Sec.

#### FORM OF A PETITION FOR A CHARTER.

To the M. W. Grand Master, Wardens, and Members  
of the M. W. Grand Lodge of the State of            .

The undersigned petitioners, to whom a warrant of  
dispensation was granted by the M. W. Grand Master,  
bearing date the            day of            , A. L. 58            , em-  
powering them to assemble and work after the manner of  
a Lodge, respectfully represent that they have discharged  
the duty assigned to them to the best of their skill and  
ability, and in accordance with the requisition of the  
said warrant of dispensation, they herewith return the  
same to the M. W. Grand Lodge, together with the  
minutes of all the proceedings had under the same in said  
Lodge, and an account of receipts and disbursements of

moneys up to this date; which are all respectfully submitted for examination, and if they are approved, we most respectfully pray that a charter be issued, and we duly constituted a regular Lodge according to the ancient usages of Masonry. The prayer being granted, we promise a strict conformity to all the regulations and commands of the Grand Master, and to all the constitutional laws of the Grand Lodge.

Signed

A. B.

C. D.

This must be signed by the  
petitioners, to whom the  
warrant of dispensation  
was granted.

E. F.

G. H.

I. K.

L. M.

N. O.

If the Grand Master, or Deputy Grand Master, cannot attend the ceremony of constituting the Lodge and installing the officers, the Grand Master may issue a dispensation to any regular Past Master, to call to his aid two other regular Past Masters, and proceed to perform the ceremony.

The following is a suitable form for such dispensation or authority:

To Worshipful G. D. , Past Master of  
Lodge No. , of Free and Accepted Masons.

Worshipful Sir, and Brother:

Having indubitable testimony of your ability and attachment to the ancient Craft, and reposing special confidence in your integrity, I do hereby authorize and appoint you to form and constitute a Lodge in the  
of , by the name and style of Lodge, No. ,  
agreeably to a resolve of the M. W. Grand Lodge of the

State of           , held at           , on the           day of           ,  
 A. L., 58           , and of the said           Lodge, No.           , you  
 will install our beloved Brother, E. H.           , Worshipful  
 Master, Brother F. M.           , Senior Warden, and C.  
 W.           , Junior Warden, agreeably to the ancient usages,  
 and make a report of your proceedings to the Grand  
 Secretary; for all which this shall be your sufficient  
 authority.

Given under my hand and the seal of the Grand Lodge  
 of           , of Ancient Free and Accepted Masons at           ,  
 this           day of           , A. D., 18           , A. L., 58           .

[SEAL] Attest           F. M.           , G. Master.  
                   H. S.           , G. Sec.

#### FORM OF A DIMIT.

This is to certify that Brother A. B.           , is a worthy  
 Master Mason, of good standing, in           Lodge, No.           ,  
 of Free and Accepted Ancient York Masons, held at           ,  
 in the State of           , and having expressed a desire to  
 withdraw his membership from said Lodge, for a time,  
 and it appearing to the satisfaction of the Lodge, that he  
 has paid all his dues up to this date, and otherwise com-  
 plied with all the requisitions of the By-laws, leave was  
 therefore granted, and the Secretary ordered to furnish  
 him this Dimit.

Given under my hand and the seal of said Lodge, on  
 the           day of           , A. D., 18           , A. L., 58           .

[SEAL]           C. D.           , Sec.

#### FORM OF A PETITION FOR MEMBERSHIP.

*To the Worshipful Master, Wardens, and Brethren of  
 Lodge, No.           , of Free and Accepted Masons.*

The petition of the subscriber respectfully sheweth,  
 that he is a Master Mason of good standing and residing



within the jurisdiction of your Lodge, he is desirous of being admitted a member therefore, if found worthy. A Dimit from        Lodge, No.       , held at        in the State of       , of which he was last a member, accompanies this petition, which is prayed to be received, and if the petition is granted, he promises a strict compliance with the By-laws of the Lodge, and the general regulations and usages of Ancient York Masonry His residence is        (if in a city the street and number should be given).

Jan. 1st, A. D., 18   .

A. B       .

Recommended by

C. D       ,  
E. F       , } Members.

(See pages 241-266-302, 3, 5, 394, and 455).

#### FORM OF A PROXY, FOR REPRESENTATIVE.

*To the M. W. Grand Master, Grand Wardens, and Members of the M. W. Grand Lodge of Ancient York Masons in the State of       .*

Whereas the legal representatives of        Lodge, No.       , held at       , in the State of       , being unable to attend the ensuing grand annual communication of the M. W. Grand Lodge of the State of       , and being desirous that said Lodge should be well and truly represented therein:

Therefore know ye that said Lodge, at a (stated or special) meeting held on the        day of       , reposing special confidence in the skill and ability of our worthy and well-beloved Brother, A. B       , a member of this Lodge, do hereby constitute and appoint him Proxy for the (W. M., S. or J. Wardens, as the case may be), and authorize and empower him to act in his stead as a legal

representative of said Lodge, at the said ensuing communication, hereby ratifying and confirming all his acts as representative as aforesaid.

In witness whereof we have caused the secretary to affix the seal of the Lodge, on the       day of       , A D., 18    , A. L., 58    .

[SEAL] Attest

C. D       , Sec.

As the W. Master, S. and J. Wardens are the legal and constitutional representatives of the Lodge, in the Grand Lodge, and as the Wardens succeed to the duties of the Master, in his absence or inability, it is not competent in the Lodge to appoint a representative to the exclusion of either of these officers; but if the Master fails to act as representative, it is the duty of the S. Warden to assume his place, and in the absence of the S. Warden, the duty devolves on the J. Warden to fill the place of the *Master*; and if the Lodge wishes to have two or three representatives present, they can appoint a proxy for the S. and J. Wardens, who must be subordinate to the *Warden who fills the place of the Master*, as he cannot be superseded by a resolution of the Lodge, his authority being derived from ancient usage, which cannot be changed by any regulation of a subordinate Lodge. If neither the M., S., or J. Wardens can attend, the Lodge may appoint and designate the office each representative is to fill; if there is but one, he represents the Master.

#### FORM OF A DIPLOMA.

*To all Free and Accepted Ancient York Masons, to whom these presents may come, greeting :*

Know ye, that our worthy and well-beloved Brother, A. F       , has been regularly initiated, passed, and raised

to the sublime degree of Master Mason, in a just and legally constituted Lodge of Ancient York Masons, and is at this time in good standing among the Craft. At his request we have granted him this diploma, and cheerfully recommend him to the kind offices of all good Masons wheresoever dispersed around the globe.

	In testimony whereof, we, the officers of	Lodge,
	No. , held at , State of , on behalf	
	of said Lodge have hereunto set our hands and	
F	caused the seal of said Lodge to be affixed hereto	
	on the day of , A. D., 18 , A. L., 58 .	
		A. B , W. M.
A	[SEAL] Attest	C. D , S. W.
	G. H , Sec.	E. F , J. W.

A Brother may obtain a Diploma, and still remain a member of the Lodge.

When the Grand Master visits a subordinate Lodge at a stated Meeting, or on a festival or other public occasion, it is his province to preside, and if his Grand Wardens are also present, he may order them to fill their respective stations in the Lodge, yet this does not change the character of the Lodge, for it is but a subordinate Lodge, with the Grand Master and Wardens presiding: nor can it be called a Grand Lodge, as it is not competent in the Grand Master to convert a subordinate Lodge into a Grand Lodge at his will and pleasure. It is true, he has a right to convene *the Grand Lodge* at any time and place most convenient for the object in view, but *the Grand Lodge* consists of the *Grand Officers*, the *Masters*, and *Wardens of subordinate Lodges*, or *their legal representatives*, and if the Grand Master wishes to hold a special communication of *the Grand Lodge* for any purpose, due and timely notice must be given to the

*members thereof*, by summons or otherwise. And secretaries of subordinate Lodges should be careful to avoid the error, which prevails in some jurisdictions, of recording the proceedings of a subordinate Lodge as those of the Grand Lodge, merely because the Grand Master is present and presiding. (See p. 214 and 450.)

The Masters', as well as the two preceding degrees, are opened and closed in the name of the holy St. John, to whom they are dedicated.



Annual Return of \_\_\_\_\_, Lodge No. \_\_\_\_\_ for the year  
 ending Dec. 27, 1850, \_\_\_\_\_ to the M. W. Grand Lodge  
 of the State of \_\_\_\_\_

## OFFICERS.

1. A. B.	W. M.	5. J. K.	Sec.
2. C. D.	S. W.	6. L. M.	S. D.
3. E. F.	J. W.	7. N. O.	J. D.
4. G. H.	Treas.	8. P. Q.	St. & Ty.

## MEMBERS.

9. A. C. P. M.	11. B. C. M. M.	13. D. B. M. M.
10. A. D. "	12. C. B. "	14. D. C. "

E. APPRENTICES INITIATED INTO THIS LODGE AND BEFORE REPORTED. H. J.

F. CRAFTS PASSED IN THIS LODGE AND BEFORE REPORTED. B. S.

## INITIATED.

1. C. H.  
2. E. D.

## PASSED.

1. C. H.  
2. E. D.

## RAISED.

1. H. L.  
2. D. H.

## ADMITTED.

None.

## DIMITTED.

None.

## REJECTED.

None.

## SUSPENDED.

None.

## EXPELLED.

None.

## REINSTATED.

None.

DIED.

None.

## DUES TO THE GRAND LODGE.

For Officers and Members at each \$

For Degrees conferred, " "

Total,

\$

The stated communications are held at \_\_\_\_\_ county of  
 on the \_\_\_\_\_ day in each month, and on the  
 Festivals of St. John the Baptist, and St. John the  
 Evangelist.

I certify the above return to be correct.

Attest,

A. B., Master.

J. K., Secretary.

## ODES, HYMNS, ANTHEMS, ETC.

## ODE AT CONSTITUTING A LODGE.

GENIUS of Masonry, descend,  
 And with thee bring thy spotless train;  
 Constant our sacred rites attend,  
 While we adore thy peaceful reign.

Come, Charity, with goodness crown'd,  
 Encircled in thy heavenly robe;  
 Diffuse thy blessings all around,  
 To every corner of the globe.

Thy well built pile shall long endure,  
 Through rolling years preserve its prime,  
 Upon a rock it stands secure,  
 And bears the rude assault of time.

Ye happy few, who here extend,  
 In perfect lines from East to West,  
 With fervent zeal the Lodge defend,  
 And lock its secrets in each breast.

Behold the planets, how they move,  
 Yet keep due order as they run;  
 Then imitate the stars above,  
 And shine resplendent as the sun;

That future Masons, when they meet,  
 May all our glorious deeds rehearse,  
 And say, their fathers were so great,  
 That they adorned the universe.

## HYMN.

GREAT source of light and love,  
 To thee our songs we raise!  
 O! in thy temple, Lord, above,  
 Hear and accept our praise!

Shine on this festive day,  
 Succeed its hop'd design,  
 And may our charity display  
 A love resembling thine.

May this fraternal band,  
 Now *consecrated*—blest,  
 In *union* all distinguish'd stand,  
 In *purity* be drest!

May all the sons of peace,  
 Their every grace improve;  
 'Till discord through the nations cease,  
 And all the world be love!

## ODE AT LAYING CORNER STONE.

'Twas *wisdom* fashioned, 'twas strength thy temple rais'd,  
 When first eternal justice bade  
 Life's varied ills untemper'd flow,  
 'Twas then Almighty goodness said,  
 Go Pity, cheer the realms of woe.  
 Go mild Compassion, go Charity and Love,  
 Tell man there's mercy yet above.

Scarce fled from heaven the high behest,  
 That whelm'd in light the smiling earth,  
 Ere wide creation, doubly blest,  
 Hail'd Masonry's propitious birth.  
 With strains majestic, ye Masons, lift the skies,  
 Let grateful hallelujahs rise.

Hail, Royal art! in humble zeal,  
 The Mason greets thy glad'ning sway;  
 'Tis thine to teach his heart to feel,  
 And thine to bid his hand obey.  
 'Twas *wisdom* fashioned, 'twas strength thy temple rais'd,  
 And beauty o'er the fabric blazed.

Sweet charity, whose soothing art,  
 Can bid e'en apathy adore,  
 Can sweep the chords of every heart,  
 Primeval harmony restore.  
 Come, lovely sister, come smooth life's rugged way,  
 And lead our souls to realms of day.

## HYMN AT DEDICATION.

SUPREME Grand Master! most sublime!  
 High thron'd in Glory's radiant clime;  
 Behold thy sons on bended knee,  
 Conven'd, O God! to worship thee!

## THE MYSTIC CIRCLE.

And as 'tis thine, with open ear,  
The suppliant voice of prayer to hear,  
Grant thou, O Lord, this one request,  
Let Masons be, in blessing, blest.

O! give the craft, from pole to pole,  
The feeling heart, the pitying soul,  
The generous breast, the lib'ral hand,  
Compassion's balm, and mercy's band.

With charity that pours around,  
The wine and oil on mis'ry's wound;  
And heals the widow's orphan's heart,  
Deep pierced by sorrow's venom'd dart.

Then to thy throne the craft shall raise  
One deathless song of grateful praise;  
And, Masons, men, in chorus join,  
To hymn the power of love divine.

That love supreme, thy love, O God!  
Which heav'n itself shall pour abroad;  
Till light, life, peace, adorn the vale,  
And angels, men, pronounce—all hail!

## A N T H E M,

“LET there be light,” the Almighty spoke,  
Refulgent streams from chaos broke,  
To illumine the rising earth!  
Well pleas'd, the great Jehovah stood,  
The power Supreme pronounc'd it good,  
And gave the planets birth!  
In choral numbers masons join;  
To bless and praise this light divine.

Parent of light! accept our praise!  
Who shed'st o'er us thy brightest rays,  
The light that fills our mind;  
By choice selected, lo! we stand;  
By friendship join'd, a social band!  
That love, that aid mankind!  
In choral numbers, &c.

The widow's tear, the orphan's cry,  
All wants our hands with speed supply,  
As far as power is given!



The naked clothe, the prisoner free,  
 These are thy works, sweet Charity!  
     Reveal'd to us from Heaven!  
     In choral numbers, Masons, join,  
     To bless and praise this light divine.

## HYMN.

MASTER Supreme, accept our praise,  
     Still bless this consecrated band;  
 Parent of light! illumine our ways,  
     And guide us by thy sovereign hand.

May Faith; Hope, Charity divine,  
     Here hold their undivided reign;  
 Friendship and harmony combine  
     To soothe our cares, to banish pain.

May wisdom here disciples find,  
     Beauty unfold her thousand charms,  
 Science invigorate the mind,  
     Expand the soul that virtue warms.

May pity dwell within each breast,  
     Relief attend the suffering poor,  
 Thousands by this Lodge be blest,  
     Till worth distress'd shall want no more.

## HYMN.

Unto thee, great God belong,  
 Mystic rites and sacred song!  
 Lowly bending at thy shrine,  
 We hail thy majesty divine!  
 Glorious Architect above,  
 Source of light and source of love,  
 Here thy light and love prevail—  
 Hail! Almighty Master, hail!

Whilst in yonder region's bright,  
 The sun by day, the moon by night,  
 And stars that gild the sky,  
 Blazon forth thy praise on high;  
 Join, O Earth, and as you roll,  
 From East to West, from pole to pole,  
 Lift to Heav'n your grateful lays,  
 Join the universal praise.

Warm'd by thy benignant grace,  
 Sweet Friendship link'd the human race ;  
 Pity lodged within her breast,  
 Charity became her guest ;  
 There the naked, raiment found ;  
 Sickness, balsam for its wound ;  
 Sorrow, comfort ; hunger, bread ;  
 Strangers there, a welcome shed.

Still to us, O God, dispense  
 Thy divine benevolence !  
 Teach the tender tear to flow,  
 Melting at a Brother's woe !  
 Like Samaria's son, that we  
 Blest, with boundless Charity,  
 To th' admiring world may prove,  
 They dwell in God, who dwell in Love.

## FESTIVAL.

Lo ! what an entertaining sight,  
 Are brethren who agree ;  
 Brethren, whose cheerful hearts unite,  
 In bands of piety.

'Tis like the oil divinely sweet,  
 On Aaron's reverend head ;  
 The trickling drops perfumed his feet,  
 And o'er his garments spread.

'Tis pleasant as the morning dews,  
 That fall on Zion's hill,  
 Where God his mildest glory shows,  
 And makes his grace distill.

## HYMN.

On wings of harmony upborne,  
 Wide flew the exulting sound ;  
 Auspicious beamed the festal morn,  
 That call'd the tribes around.

To Salem's favor'd towers and plains,  
 The bands fraternal move :  
 Her shores repeat the solemn strains,  
 That swell to peace and love.

Far o'er these plains, the admiring eyes  
 See opulence spread wide :  
 While toil its best exertions plies,  
 To o'erarch the fluent tide.

On the fair work now science beams—  
 Descending powers approve ;  
 We waft across the honor'd streams,  
 The streams of peace and love.

## HYMN.

“ *Let there be light,*” Jehovah said,  
 And nature sprang to birth ;  
 Darkness before his presence fled,  
 And beauty crown'd the earth.

Man, by his word, from dust he form'd,  
 And woman from his side ;  
 Their souls with fire ethereal warm'd  
 To heaven's dread king allied.

But soon the gloom of sin o'erspread  
 The luster of the mind ;  
 No light the lamp of reason shed,  
 And man again was blind.

His walk was darkness, and despair  
 Upon his spirit prey'd,  
 Weary and worn with aching care,  
 Along life's waste he stray'd.

The Eternal saw—“ *Let there be light,*”  
 Again in heaven was heard ;  
 And lo ! man's weak, bewilder'd sight,  
 The *Star of Beth'lem* cheer'd.

The Sun of Righteousness, his beams  
 Upon the spirit shed ;  
 The sleep of sin, and error's dream  
 Were o'er, when Jesus bled.

## FUNERAL.

SOLEMN strikes the funeral chime,  
 Notes of our departing time,  
 As we journey here below  
 Through a pilgrimage of woe.

## THE MYSTIC CIRCLE.

Mortals, now indulge a tear,  
 For mortality is here ;  
 See how wide her trophies wave,  
 O'er the slumbers of the grave !

Here another guest we bring !  
 Seraphs of celestial wing—  
 To our funeral altar come,  
 Waft a friend and brother home.

God of Life's eternal day,  
 Guide us, lest from thee we stray  
 By a false, delusive light,  
 To the shades of endless night.

Lord of all below—above—  
 Fill our souls with truth and love ;  
 And when dissolv'd our earthly tie,  
 Take us to thy Lodge on high.

## P S A L M.

THROUGH every age, eternal God,  
 Thou art our rest, our safe abode ;  
 High was thy throne e'er heaven was made,  
 Or earth thy humble footstool laid.

Long hadst thou reign'd e'er time began,  
 Or dust was fashioned into man ;  
 And long thy kingdom shall endure,  
 When earth and time shall be no more.

But man, weak man, is born to die,  
 Made up of guilt and vanity ;  
 Thy dreadful sentence, Lord, was just,  
 "Return, ye sinners, to your dust."

Death, like an overflowing stream,  
 Sweeps us away ; our life's a dream ;  
 An empty tale ; a morning flower,  
 Cut down and wither'd in an hour.

## H Y M N.

Nor from the dust affliction grows,  
 Nor troubles rise by chance ;  
 Yet we are born to cares and woes ;  
 A sad inheritance !



As sparks break out from burning coals,  
 And still are upward borne ;  
 So grief is rooted in our souls,  
 And man grows up to mourn.

Yet with my God, I leave my cause,  
 And trust his promis'd grace ;  
 He rules me by his well known laws  
 Of love and righteousness.

Not all the pains that e'er I bore,  
 Shall spoil my future peace ;  
 For death and hell can do no more  
 Than what my father please.

## HYMN.

THOU art gone to the grave, but we will not deplore thee ;  
 Though sorrows and darkness encompass the tomb ;  
 The Savior has passed through its portals before thee,  
 And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave—we no longer behold thee,  
 Nor tread the rough path of the world by thy side ;  
 But the wide arms of mercy are spread to infold thee,  
 And sinners may hope, since the sinless has died.

Thou art gone to the grave, and its mansions forsaking,  
 Perhaps thy tried spirit in doubt lingered long ;  
 But the sunshine of heaven beam'd bright on thy waking,  
 And the song that thou heard'st was the seraphim's song.

Thou art gone to the grave, but 'twere wrong to deplore thee  
 When God was thy ransom, thy guardian and guide ;  
 He gave thee, and took thee, and soon will restore thee,  
 When death has no sting since the Savior hath died.

## HYMN.

HARK! from the tomb a doleful sound !  
 Mine ears, attend the cry—  
 "Ye living men come view the ground  
 Where you must shortly lie.

"Princes, this clay must be your bed,  
 In spite of all your towers ;  
 The tall, the wise, the rev'rend head,  
 Must lie as low as ours."

## THE MYSTIC CIRCLE.

Great God, is this our certain doom?  
 And are we still secure?  
 Still walking downward to the tomb,  
 And yet prepar'd no more?

Grant us the powers of quick'ning grace;  
 To fit our souls to fly;  
 Then, when we drop this dying flesh  
 We'll rise above the sky.

## HYMN.

UNVEIL thy bosom, faithful tomb,  
 Take this new treasure to thy trust,  
 And give these sacred relics room,  
 To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,  
 Invade thy bounds; no mortal woes  
 Can reach the silent sleepers here,  
 And Angels watch their soft repose.

So Jesus slept; God's dying Son,  
 Pass'd through the grave, and bless'd the bed;  
 Rest here, dear Saint, 'till from His throne  
 The morning break, and pierce the shade.

Break from his throne, illustrious Morn!  
 Attend, O Earth, his sov'reign Word!  
 Restore thy trust, a glorious form,  
 He must ascend to meet his Lord.

## ENTERED APPRENTICES' SONG.

Just straight from his home,  
 See yon candidate come,  
 Prepar'd for the time and occasion:  
 Of all that can harm,  
 We will him disarm,  
 That he no way may hurt a Free Mason.

His eyes cannot search  
 Out the way of his march,  
 Nor yet where his steps he must place on:  
 When him we receive,  
 He cannot perceive  
 How he came to be made a Free Mason.

Then he'll danger defy,  
 And on Heaven rely  
 For strength to support the occasion ;  
 With the blessing of pray'r  
 He banishes fear,  
 And undaunted is made a Free Mason.

When he makes his demand,  
 By the master's command,  
 To know if he's fit for the station,  
 Around he is brought,  
 Ere he get what he sought  
 From a free and an accepted Mason.

When girded with care,  
 By the help of the square,  
 The emblem of truth and of reason,  
 In form he is plac'd,  
 While to him are rehears'd  
 The mysteries of a Free Mason ;

Then full in his sight  
 Doth shine the grand light,  
 To illume the works which we trace on ;  
 And now, as his due,  
 He's cloth'd in full view  
 With the badge of an accepted Mason.

Now hark ! we enlarge  
 On the duties and charge,  
 Where his conduct and walk he must place on ;  
 Then our rites we'll fulfill,  
 And show our good-will  
 To a free and an accepted Mason.

## FELLOW CRAFT'S SONG.

WHEN earth's foundation first was laid,  
 By the Almighty Artist's hand,  
 'Twas then our perfect, our perfect laws were made,  
 Establish'd by his strict command.

*Chorus.* Hail ! mysterious, Hail, glorious Masonry !  
 That makes us ever great and free.

In vain mankind for shelter sought,  
 In vain from place to place did roam,  
 Until from Heaven, from Heaven he was taught  
 To plan, to build, to fix his home.

Illustrious hence we date our Art,  
 And now in beauteous piles appear,  
 We shall to endless, to endless time impart,  
 How worthy and how great we are.

Nor we less fam'd for every tie,  
 By which the human thought is bound ;  
*Love, truth, and friendship*, and friendship socially,  
 Join all our hearts and hands around.

Our actions still by Virtue blest,  
 And to our precepts ever true,  
 The world admiring, admiring shall request  
 To learn, and our bright paths pursue.

#### MASTER'S SONG.

In harmony the social band  
 Are met around the fount of *light*,  
 To spend beneath the Master's hand  
 In decent joy the festive night ;  
 Let each in truth and honor bright  
 Be present at the *secret hall*,  
 And on his heart in silence write  
 The sacred *Word* that binds us all.

Beneath the blue and starry zone,  
 Whose arch high swelling girds the pole,  
 The Master on his *orient throne*  
 Unfolds to view the mystic roll ;  
 At once the pure fraternal soul  
 Bends to the *sign* with sacred awe,  
 And reads upon the letter'd scroll  
 In words of light, the unutter'd *law*.

Let us our hearts and hands entwine  
 And form one perfect wreath of *love* ;  
 Then kneeling at the voice divine  
 That spake to mortals from above,  
 Put on the meekness of the dove  
 And the white robes of *charity*,  
 And in unerring wisdom prove  
 Our brethren with the single eye.

Be there no darkling scowl of hate  
 Upon the calm unruffled brow,  
 But each in innocence elate  
 To Virtue's brightness only bow :

Blest guardian of all pleasure! Thou  
 Be ever at our Master's side,  
 And mark with radiant finger how  
 Thy *words* can be our only guide.

By thee conducted, we ascend  
 The *steps* that lead alone to Heaven,  
 And where the mounting arches end  
 To each the *sign of worth* is given;  
 Then mantled by the shades of even  
 We meet beneath the unclouded sky,  
 And bind the links no power hath riven,  
 In which we swear to live and die.

Let us these favored hours employ,  
 These moments of the social night,  
 To sing the silver song of joy,  
 And make the chain of *union* bright;  
 So may we even here unite  
 To spend the hours in mercy given,  
 Led by the *tokens* which invite  
 Alone to happiness and Heaven.

#### MASTER MASON'S SONG.

BY J. L. STEVENS.

Air—"Believe me, if all those endearing young charms."

BELIEVE me, my friends, should I never again,  
 O'er a Lodge of Freemasons preside,  
 I shall think on the present, though sorrow and pain,  
 And these only—the future divide;  
 I shall muse on the noble delights I have known—  
 On the pleasure partaken with you,  
 On the secrets, through science, imperfectly shown,  
 Until Masonry brought them to view!

It is not alone to this transient scene  
 That the hopes of our Craft are confined,  
 For high in the Heavens an Ark may be seen,  
 By the far-reaching eye of the mind;  
 And the Mason whose motto, is "Friendship and Faith,"  
 Whose practice is "Pity and Love,"  
 When spirited hence by the messenger Death,  
 Wings his way to that "Grand Lodge above."



## THE MASON'S ADIEU.

ADIEU, a heart warm, fond adieu,  
 Ye brothers of our mystic tie ;  
 Ye favor'd and enlighten'd few,  
 Companions of my social joy ;  
 Though I to foreign lands must hie,  
 Pursuing fortune's slipp'ry ba' ;  
 With melting heart and brimfu' eye,  
 I'll mind you still when far awa'.

Oft have I met your social band,  
 To spend a cheerful, festive night,  
 Oft, honor'd with supreme command,  
 Presiding o'er the sons of light :  
 And by that hieroglyphic bright,  
 Which none but craftsmen ever saw,  
 Strong mem'ry on my heart shall write,  
 Those happy scenes, when far awa'.

May freedom, harmony, and love,  
 Cement you in the grand design,  
 Beneath th' Omniscient Eye above,  
 The glorious Architect divine :  
 That you may keep th' unerring line,  
 Still guided by the plummet's law,  
 'Till order bright completely shine,  
 Shall be my pray'r when far awa'.

And you, farewell, whose merits claim  
 Justly that highest badge to wear,  
 May Heaven bless your noble name,  
 To Masonry and friendship dear :  
 My last request, permit me then,  
 When yearly you're assembled a',  
 One round, I ask it with a tear,  
 To him, your friend, that's far awa'.

And you, kind-hearted sisters, fair,  
 I sing farewell to all your charms,  
 Th' impression of your pleasing air  
 With rapture oft my bosom warms.  
 Alas ! the social winter's night  
 No more returns while breath I draw,  
 Till sisters, brothers, all unite,  
 In that Grand Lodge that's far awa'.

## MASONIC ODE.

EMPIRES and kings have pass'd away,  
Into oblivion's mine ;  
And tow'ring domes have felt decay,  
Since auld lang syne.

But MASONRY, the glorious art,  
With wisdom's ray divine ;  
'Twas ever so, the Hebrew cries,  
In auld lang syne.

Behold the occidental chair  
Proclaims the day's decline—  
Hiram of Tyre was seated there,  
In auld lang syne.

The *South* proclaims refreshment nigh,  
*High twelve* 's the time to dine ;  
And *beauty* deck'd the southern sky,  
In auld lang syne.

Yes, Masonry, whose temple here  
Was built by hands divine,  
Shall ever shine as bright and clear,  
As auld lang syne.

Then, brethren, for the worthy *three*,  
Let us a wreath entwine,  
The three great heads of Masonry  
In auld lang syne.

Remembering oft that worthy one,  
With gratitude divine,  
The Tyrian youth—the widow's son,  
Of auld lang syne.

## PART III.

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### ANCIENT CONSTITUTIONS OF FREEMASONRY.

ON 24th June, 1721, Grand Master Payne presiding, the General Regulations compiled by Mr. Payne in 1721, and compared with the ancient records and immemorial usages of the Fraternity, were read and met with general approbation; and Dr. Desaguliers and James Anderson, A. M., men of genius and education, were commanded to revise, arrange, and digest the Gothic constitutions, old charges, and general regulations. This task, they faithfully executed; and at the ensuing Grand Lodge, held at the Queens' Arms, St. Paul's Church Yard, on 27th December, 1721, being the Festival of St. John the Evangelist, they presented the same for approbation. A committee of fourteen learned Brethren was then appointed to examine the manuscript, and to make their report.

At a Grand Lodge, held at the Fountain Tavern in the Strand, in ample form, on 25th March, 1722, the committee reported that they had perused the manuscript containing the History, Charges, Regulations, etc., of Masonry, and after some amendments had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in a little more than two years the Book of Constitutions appeared in print, under the following title: "The Book of Con-

stitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of Lodges. London, 1723."

"1734. The most remarkable proceedings of the Society about this time, related to a new edition of the Book of Constitutions, which Brother James Anderson was ordered to prepare for the press; and which made its appearance in January, 1738, considerably enlarged and improved."

"In 1764, a new edition of the Book of Constitutions was ordered to be printed under the inspection of a committee, with a continuation of the proceedings of the Society since the publication of the last edition."

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*"The General Regulations of the Free and Accepted Masons, compiled by James Anderson: approved, and ordered to be published, by the Grand Lodge of England, 25th March, 1722: together with Amendments, as approved by said Grand Lodge, June 27th, 1754.*

"ART. 1. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the Deputy on his left hand, and the Grand Wardens in their proper places.—(*Old Regulations.*)

"All who have been, or shall be, Grand Masters, shall be members of, and vote in, all Grand Lodges.—(*N. R., Nov. 21st, 1714.*)

"All who have been, or shall be, Deputy Grand Masters, shall be members of, and vote in, all Grand Lodges.—(*N. R., Feb. 28th, 1725.*)

"All who have been, or shall be, Grand Wardens, shall

be members of, and vote in, all Grand Lodges.—(*N. R., May 10th, 1727.*)

“The Grand Treasurer, for the time being, shall be a member of the Grand Lodge.—(*See Grand Treasurer, Art. 2.*)

“In like manner, the Grand Secretary shall be a member of the Grand Lodge, by virtue of his office, and shall vote in everything except in choosing Grand Officers.—(*Old Regulations.*)

“ART. 2. A Brother Master Mason should be appointed the Tyler, to look after the door; but he must be no member of the Grand Lodge.

“ART. 3. No Brother shall be admitted into the Grand Lodge but those that are the known members thereof, viz: the *four present* and all former Grand Officers, the Treasurer, and Secretary; the Masters and Wardens of all regular Lodges; the Masters and Wardens, and nine more of the Stewards’ Lodge; except a Brother who is a petitioner or a witness in some case, or one called in by a motion.—(*N. R., See Stewards, Art. 6–9, and Provincial Grand Masters.*)

“ART. 4. These must have three quarterly communications before the Grand Feast, in some convenient place, as the Grand Master shall appoint; where none are to be present but its own proper members, without leave asked and given; and while such a stranger (though a Brother) stays, he is not allowed to vote, or even speak to any question, without leave of the Grand Lodge; or unless he is desired to give his opinion.—(*Old Regulations.*)

“ART. 5. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and Deputy should both be absent, then the present Master of a Lodge that has been longest a Freemason, shall take the chair, and



preside as Grand Master *pro tempore*, and shall be vested with all his honor and power for the time being: provided there is no Brother present who has been Grand Master, or Deputy Grand Master, formerly; for the last former Grand Master or Deputy, in company, takes place, of right, in the absence of the present Grand Master or Deputy.—(*Old Regulations.*)

“In the first edition, the right of the Grand Wardens was omitted in this regulation; and it has been since found that the old Lodges never put into the chair the Master of a particular Lodge, but when there was no Grand Warden in company, present, or former: and that in such a case the Grand Officer always took place of any Master of a Lodge that had not been a Grand Officer. Therefore, in case of the absence of all Grand Masters and Deputies, the present Senior Grand Warden fills the chair; and in his absence, the present Junior Warden; and in his absence, the oldest former Grand Warden in company; and if no former Grand Officer be found, then the oldest Freemason who is now the Master of a Lodge.—(*See Grand Warden, Art. 1.*)

“But to avoid disputes, the Grand Master usually gives a particular commission, under his hand and seal of office, countersigned by the Secretary, to the Senior Grand Warden, or, in his absence to the Junior, to act as Deputy Grand Master, when the Deputy is not in town.—(*N. R., Art. 4.*)

“Old Grand Officers are now, some of them, officers of particular Lodges; but are not thereby deprived of their privilege in the Grand Lodge, to sit and vote there as old Grand Officers; only he deposes one of his particular Lodge to act, *pro tempore*, as the officer of that Lodge, at the quarterly communication.—(*See Art. 1. See also*

*Grand Master, Art. 6, and Deputy Grand Master, Art. 2.)*

“ART. 6. On March 17, 1731, the Grand Lodge, to cure some irregularities, ordered that none but the Grand Master, his Deputy and Wardens (who are the only Grand Officers), shall wear their jewels in gold, pendant about their necks, and white leather aprons with blue silk; which sort of aprons may be also worn by former Grand Officers.—(*See Stewards, Arts. 3, 7, 8, 9.*)

“ART. 7. On February 24, 1735, upon a motion made by the former Grand Officers, it was resolved, that the Grand Officers, present and former, each of them, who shall attend the Grand Lodge, in Communication (except on the Feast Day), shall pay half a crown toward the charge of such communication, when he attends.

“ART. 8. Of June 26, 1728. Masters and Wardens of Lodges shall never attend the Grand Lodge without their jewels and clothing.

“On November 26, 1728, one of the three officers of a Lodge was admitted into the Grand Lodge without his jewels, because the jewels were in the custody of the Officer absent.

“If any Officer cannot attend, he may send a Brother of that Lodge (but not a mere Entered Apprentice), with his jewel, to supply his room, and support the honor of his Lodge.—(*N. R., Art. 12.*)

“ART. 9. At the Grand Lodge, in Quarterly Communication, all matters that concern the Fraternity in general, or particular Lodges, or single Brothers, are sedately and maturely to be discoursed of.—(*Old Regulations.*)

“On December 13, 1733. What business cannot be transacted at one Lodge, may be referred to the committee of charity, and by them reported to the next Grand Lodge.—(*N. R., Art. 13.*)

“ART. 10. Apprentices must be admitted Fellowcrafts and Masters only here, unless by a dispensation from the Grand Master.—(*Old Regulation.*)

“This being attended with many inconveniences, it was ordained, on November 22, 1725:—The Master of a Lodge, with his Wardens, and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion.—(*N. R., Art. 13.*)

“ART. 11. All differences that cannot be made up, or accommodated privately, or by a particular Lodge, are to be seriously considered and decided in the Grand Lodge; and if any Brother thinks himself aggrieved by the decision, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, the Deputy, or Grand Wardens.—(*See Grand Feast, Art. 5.*)

“Hither, also, all the Officers of particular Lodges shall bring a list of such Members as have been made, or even admitted by them since the last Grand Lodge.—(*Old Regulation.*)

“ART. 12. They shall also appoint a Treasurer, a Brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall always be present, and have a power to move to the Grand Lodge anything that concerns his office.—(*N. R., Art. 13.*)

“ART. 13. The Grand Master, or Deputy, has authority, always, to command the Treasurer and Secretary to attend him, with their clerks and books, in order to see how matters go on; and to know what is expedient to be done upon any emergency.—(*O. R. See Grand Treasurer, Art. 3.*)

“ART. 14. Every Annual Grand Lodge has an inherent power and authority to make new Regulations, to

alter these for the real benefit of this ancient Fraternity; provided always that the old landmarks be carefully preserved, and that such new Regulations and Alterations be proposed and agreed to, at the third Quarterly Communication preceding the Annual Grand Feast; and that they be offered to the perusal of all the Brethren before dinner, in writing, even of the youngest Entered Apprentice; the approbation and consent of the majority of all the Brethren present, being absolutely necessary to make the same binding and obligatory; which must, therefore, after dinner, and after the new Grand Master is installed, be solemnly desired;—as it was desired and obtained for the old Regulations, when proposed by the Grand Lodge to about one hundred and fifty Brethren at Stationers' Hall, on St. John, the Baptist's Day.—(*O. R., Art. 39.*)

“On June 24, 1723, at the Feast, the Grand Lodge, before dinner, made this resolution: That it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge. And on November 25, 1723, the Grand Lodge, in ample form, resolved, That any Grand Lodge, duly met, has a power to amend or explain any of the printed Regulations in the Book of Constitutions, while they break not in upon the ancient rules of the Fraternity. ‘But no alterations shall be made in this printed Book of Constitutions, without leave of the Grand Lodge.’—(*N. R., Art. 39.*)

“Accordingly, all the alterations or new regulations, in this edition, are only for amending or explaining the old regulations, for the good of Masonry, without breaking in upon the ancient rules of the Fraternity, still preserving the old landmarks; and were made at several times, as occasion offered, by the Grand Lodge, who have an



inherent power of amending what may be thought inconvenient, and ample authority for making new regulations for the good of Masonry, without the consent of all the Brethren at the Grand Annual Feast, which has not been disputed since the said 24th of June, 1721. For the members of the Grand Lodge are truly the representatives of all the Fraternity, according to the Old Regulation 10.

“No motion for a new regulation, or for the alteration of an old one, shall be made until it is first handed up in writing to the chair: and after it has been perused by the Grand Master, at least about ten minutes, the thing may be moved publicly; and it shall be audibly read by the Secretary: and if he be seconded and thirded, it must be immediately committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the Grand Master shall put the question *pro* or *con*.—(*N. R., Art. 39.*)

“ART. 15. All matters in the Grand Lodge are to be determined by a majority of votes; each member having one vote, and the Grand Master two votes; unless the Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.—(*O. R., Art. 12.*)

“The opinions or the votes of members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the numbers of hands should be so unequal as to render the counting useless. Nor should any other kind of division ever be admitted among Masons.—(*N. R., Art. 39.*)

“ART. 16. At the third stroke of the Grand Master’s hammer (always to be repeated by the Senior Grand Warden), there shall be a general silence, whenever the



Grand Master or Deputy shall think fit to rise from the Chair and call to order.

“In the Grand Lodge, every member shall keep his seat, and not move about from place to place, during the communication; except the Grand Wardens, as having more immediately the care of the Lodge.

“According to the order of the Grand Lodge, on April 21, 1730 (as in the Lodge Book), no Brother is to speak but once to the same affair, unless to explain himself, or when called by the chair to speak.

“Every one that speaks shall rise and keep standing, addressing himself to the chair: nor shall any presume to interrupt him, under the aforesaid penalty; unless the Grand Master, finding him wandering from the point in hand, shall see fit to reduce him to order; for then the said speaker shall sit down; but after he has been set right he may again proceed, if he pleases.

“If, in the Grand Lodge, any member is twice called to order at one assembly, for transgressing these rules, and is guilty of a third offense of the same nature, the chair shall peremptorily command him to quit the Lodge Room for that night.

“Whoever shall be so rude as to hiss at a Brother, or at what another says, or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any Grand Lodge for the future, until at another time he publicly owns his fault, and his grace be granted.—(*N. R., Art. 40.*)

“Art. 17. There shall be a book kept by the Grand Master or his Deputy, or rather by some Brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual times and places of the forming and the names of all the members of each

Lodge; also all the affairs of the Grand Lodge, that are proper to be written.—(*O. R., Art. 13.*)

“ART. 18. Carnarvan, Grand Master, Dec. 4, 1755. It was unanimously agreed, that no Brother, for the future shall smoke tobacco in the Grand Lodge, at the Quarterly Communication, or Committee of Charity, until the Lodge shall be closed.

#### OF THE GRAND MASTER.

“ART. 1. The present Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and there present, shall be proclaimed, saluted, and congratulated the new Grand Master, and immediately installed by the last Grand Master, according to usage.—(*O. R., Art. 33. See Grand Feast, Art. 7, 10.*)

“But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot; every Master and Warden writing his man's name and the last Grand Master writing his man's name too; and the man whose name the last Grand Master shall first take out casually or by chance, shall be Grand Master of Masons for the year ensuing; and, if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.—(*O. R., Art. 34.*)

“ART. 2. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also proclaimed, saluted, and congratulated in due form.—(*See Grand Feast, Art. 10.*)

“The new Grand Master shall also nominate his new Grand Wardens; and if unanimously approved by the

Grand Lodge, they shall be forthwith proclaimed, saluted, and congratulated in due form.

“But if not, they shall be chosen by ballot, in the same way as the Grand Master was chosen, and as Wardens of private Lodges are chosen when the members do not approve of their Master’s nomination.—(*O. R., Art. 35.*)

“By the 36th new regulation, a Deputy is said to have been always needful when the Grand Master was nobly born: and that in our time, the Grand Master elect has not publicly signified beforehand the names of his intended Deputy and Wardens, nor until he is first installed in Solomon’s chair.

“For then first he calls them forth by name, and appoints them to officiate instantly, as soon as they are installed.

“But if the Brother whom the present Grand Master shall nominate for his successor, or whom the Grand Lodge shall choose by ballot, as above, is by sickness, or other necessary occasion, absent, he cannot be proclaimed Grand Master, unless the old Grand Master, or some of the Masters and Wardens of Lodges, can vouch upon the honor of a Brother, that the said person, so nominated or chosen, will readily accept of the office. In which case, the old Grand Master shall act as proxy, and in his name shall nominate the Deputy and Wardens; and in his name shall receive the usual honors, homage, and congratulations.—(*O. R., Art. 36.*)

“The proxy must be either the last or a former Grand Master; as the Duke of Richmond was for Lord Paisly, page 200; or else a very reputable Brother; as Lord Southwell was for the Earl of Strathmore, page 215.

“But the new Deputy and Grand Wardens are not allowed proxies when appointed.—(*N. R., Art. 36.*)

“ART. 3. Then the Grand Master shall allow any Brother, Fellowcraft, or Entered Apprentice, to speak, directing his discourse to his worship in the chair; or to make any motion for the good of the Fraternity, which shall be either immediately considered, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional.

“ART. 4. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or in any other way should be rendered incapable of discharging his office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three present Masters of Lodges, shall assemble the Grand Lodge, immediately, in order to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his office, which now of course reverts to him: and if he refuses to act, then the next last, and so backward. But if no former Grand Master be found, the present Deputy shall act as principal until a new Grand Master is chosen; or if there be no Deputy, then the oldest Mason, the present Master of a Lodge.—(*O. R., Art. 21.*)

“Upon such a vacancy, if no former Grand Master, nor former Deputy be found, the present Senior Grand Warden fills the chair, or in his absence the Junior, until a new Grand Master is chosen: and if no present nor former Grand Wardens be found, then the oldest Freemason, who is now Master of a Lodge.—(*N. R., Art. 21.*)

“ART. 5. No Grand Master, Deputy Grand Master, Grand Warden, Treasurer, Secretary, or whoever acts for them or in their stead, *pro tempore*, can, at the same time, act as the Master or Warden of a particular Lodge;

but as soon as any of them has discharged his public office, he returns to that post or station in his particular Lodge, from which he was called to officiate.—(*O. R., Art. 17.*)

“ART. 6. The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall, at least once, go round and visit all the Lodges about town, during his Master-ship.—(*O. R., Art. 20.*)

“Or else he shall send his Grand Officers to visit the Lodges. This old and laudable practice often renders a Deputy necessary: and when he visits them, the Senior Grand Warden acts as Deputy, the Junior as the Senior, as above: or if both or any of them be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their stead *pro tempore*.

“For, when the Grand Masters are absent, the Senior or the Junior Grand Warden may preside as Deputy in visiting the Lodges, or in the constitution of a new Lodge; neither of which can be done without, at least, one of the present Grand Officers.—(*N. R., Art. 20.*)

“The Grand Master or Deputy has full authority and right, not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand; and to order his Grand Wardens to attend him, who are not to act as Wardens of particular Lodges, but in his presence, and at his command: for the Grand Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master Masons, to act there as his Wardens *pro tempore*.—(*O. R., Art. 1.*)

“That is, only when the Grand Wardens are absent: for the Grand Master cannot deprive them of their office, without showing cause, fairly appearing to the Grand Lodge. So that if they are present, in a particular Lodge with the Grand Master, they must act as Wardens there.—(*N. R., Art. 1.*)



“ART. 7. The Grand Master should not receive any private intimations of business concerning Masons and Masonry, but from his Deputy first; except in such cases as his Worship can easily judge of: and if the application to the Grand Master be irregular, his Worship can order the Grand Wardens, or any other so applying, to wait upon the Deputy, who is immediately to prepare the business, and to lay it orderly before his Worship.—(*O. R., Art. 16.*)

“OF THE DEPUTY GRAND MASTER.

“ART. 1. He that is chosen Deputy at the Annual Feast, and also the Grand Wardens, cannot be discharged, unless the cause fairly appear to the Grand Lodge: for the Grand Master, if he is uneasy, may call a Grand Lodge on purpose, to lay the cause before them, for their advice and concurrence.

“And if the members of the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens, they are to allow the Grand Master to discharge his Deputy or Wardens, and to choose another Deputy immediately; and the same Grand Lodge, in that case, shall forthwith choose other Grand Wardens, so that harmony and peace may be preserved.—(*O. R., Art. 18.*)

“Should this case ever happen, the Grand Master appoints his Grand Officers, as at first.—(*N. R., Art. 18.*)

“ART. 2. If the Deputy be sick, or necessarily absent, the Grand Master can choose any Brother he pleases, to act as Deputy *pro tempore*.—(*O. R., Art. 18.*)

“The Senior Grand Warden now ever supplies the Deputy's place; the Junior acts as the Senior, the oldest former Grand Warden as the Junior, also the oldest Mason as above.—(*N. R., Art. 18.*)

“OF THE GRAND WARDENS.

“ART. 1. In the Grand Lodge none can act as Wardens, but the present Grand Wardens, if in company; and, if absent, the Grand Master shall order private Wardens to act as Grand Wardens *pro tempore*; whose places are to be supplied by two Fellowcrafts, or Master Masons of the same Lodge, called forth to act, or sent thither by the Master thereof; or, if by him omitted, the Grand Master, or he that presides shall call them forth to act; that so the Grand Lodge may be always complete.—(*O. R., Art. 15.*)

“Soon after the first edition of the Book of Constitutions, the Grand Lodge, finding that it was always the ancient usage, that the oldest former Grand Wardens, supplied the places of those of the year, when absent: the Grand Master ever since has ordered them to take the place immediately and act as Grand Wardens *pro tempore*; which they have always done in the absence of the Grand Wardens for the year; except when they waived their privilege for that time, to honor some Brother whom they thought more fit for the present service.

“But if no former Grand Wardens are in company, the Grand Master, or he that presides, calls forth whom he pleases to act as Grand Wardens *pro tempore*.—(*N. R., Art. 15.*)

“ART. 2. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodges or of private single Brothers; and are not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence.—(*O. R., Art. 16.*)

“This was intended for the ease of the Grand Master, and for the honor of the Deputy.

“In which case, or in case of any difference of senti-

ment, between the Deputy and Grand Wardens, or other Brothers, both parties are to go to the Grand Master by consent; who, by virtue of his great authority and power, can easily decide the controversy, and make up the difference.—(*N. R., Art. 16.*)

“ART. 3. The Grand Wardens shall have the care of preparing tickets, sealed with the Grand Master’s seal of office, of disposing of the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.—(*O. R., Art. 23.*)

“Assisted by a certain number of Stewards at every feast or by some general Undertaker of the whole.—(*N. R., Art. 23.*)

“The Grand Wardens and Stewards shall in due time wait upon the Grand Master or Deputy, for directions and orders about the premises; but if both their Worshipships are sick, or necessarily absent, they may call together the Masters and Wardens of Lodges, on purpose for their advice and orders; or else they may take the whole affair upon themselves, and do the best they can.—(*O. R., Art. 24.*)

“This having been found too fatiguing and expensive to the Grand Officers, the Grand Lodge has left the care and conduct of the Grand Feast to the Stewards, who now, by the request of the Grand Lodge, take the whole affair upon themselves, and do the best they can.

“Nor are their accounts now audited by the Grand Lodge, because they are generally out of pocket.—(*N. R., Art. 24.*)

“Whatever might be the case when it was ordained, that the Grand Wardens and Stewards are to account for all the money they receive or expend, after dinner, to the

Grand Lodge, or when the Lodge shall think fit to audit their accounts.—(*O. R., Art. 24.*)

“The Grand Wardens or the Stewards shall, beforehand, appoint such a number of Brethren to serve at the table as they think fit; and they may advise with the officers of Lodges about the most proper persons, if they please, or may retain such by their recommendations: for none are to serve that day but Free and Accepted \* Masons, that the communication may be free and harmonious.—(*O. R., Art. 27.*)

“Now, only the Stewards appoint the attenders at table, who are the more necessary if the cooks and butlers are not Brothers.—(*N. R., Art. 27.*)

“OF THE GRAND TREASURER.

“ART. 1. The Grand Treasurer is chosen by the Grand Lodge.

“ART. 2. To him shall be committed all money raised for the general charity, or for any other use of the Grand Lodge; which he shall write down in a book with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by a certain order signed as the Grand Lodge shall hereafter agree to in a new Regulation.

“ART. 3. But by virtue of his office as Treasurer, without any other qualification, he shall not vote in choosing a new Grand Master, and Wardens, though in every other transaction.—(*N. R.*)

“ART. 4. The Treasurer and Secretary may have each a clerk or assistant, if they think fit, who must be a Brother and a Master Mason; but must never be a member of the Grand Lodge, nor speak without being allowed or commanded.—(*N. R.*)

## "OF THE GRAND SECRETARY.

"The Grand Secretary is nominated yearly by the Grand master, and is a member of the Grand Lodge by his office.

## "OF PROVINCIAL GRAND MASTERS.

"ART. 1. The office of Provincial Grand Master was found particularly necessary in the year 1726, when the extraordinary increase of the Craftsmen, and their traveling into distant parts, and convening themselves in Lodges, required an immediate head, to whom they might apply in all cases where it was not possible to wait the decision or opinion of the Grand Lodge.

"ART. 2. The appointment of this Grand Officer is a prerogative of the Grand Master, who grants his deputation to such Brother of eminence and ability in the Craft, as he shall think proper; not for life, but during his good pleasure.

"ART. 3. The Provincial thus deputed is invested with the power and honor of a Deputy Grand Master; and during the continuance of his Provincialship, is entitled to wear the clothing, to take rank as the Grand Officers in all public assemblies, immediately after the Past Deputy Grand Masters, and to constitute Lodges within his own province.

"ART. 4. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial account of his proceedings, at least once in every year. At which times, the Provincial is required to send a list of those Lodges he has constituted, their contributions for the general Fund of Charity; and the usual demand, as specified in his deputation, for every Lodge he has constituted by the Grand Master's authority.



## “OF THE COMMITTEE OF CHARITY.

“By the original order and constitution of nature, men are so made and framed, that they of necessity want one another’s assistance for their mutual support and preservation in the world; being fitted by an implanted disposition to live in societies and establish themselves into distinct bodies, for the more effectual promulging and propagating a communication of arts, labor, and industry, of which charity and mutual friendship is the common bond. It is in this respect only, that all the human race stand upon a level, having all the same wants and desires and are all in the same need of each other’s assistance; as by this common cement, every one is bound to look upon himself as a member of this universal community, and especially the rich and great; for the truly noble disposition never shines so bright as when engaged in the noble purposes of social love, charity, and benevolence. Influenced by these great and good principles, of the most prudent and effectual method of collecting and disposing of what money should be lodged with them in charity toward the relief only of a *true* Brother, fallen into poverty and decay; but of none else.

“When it was resolved that each particular Lodge might dispose of their own charity for poor Brothers, according to their own by-laws; until it should be required of all the Lodges (in a new regulation) to carry in the charity, collected by them, to the Grand Lodge at the Quarterly or Annual Communication; in order to make a common stock for the more handsome relief of poor Brethren.—(*O. R., Art. 13.*)

“ART. 2. In consequence of which regulation, at the Grand Lodge on November 21, 1724, Charles Lennox, Duke of Richmond, Lenox, and Aubigny, being Grand

Master, Brother Francis Scott, Earl of Dalkirth (afterward Duke of Buckleugh), the last Grand Master, proposed, that, in order to promote the charitable disposition of Freemasons, and to render it more extensively beneficial to the Society, each Lodge may make a certain collection, according to ability, to be put into a joint stock, lodged in the hands of a Treasurer, at every Quarterly Communication, for the relief of distressed Brethren that shall be recommended by the Contributing Lodges to the Grand Officers, from time to time.

The motion being readily agreed to, Richmond, Grand Master, desired all present to come prepared to give their opinion of it, at next Grand Lodge; which was held in ample form on March 17th, 1724, when

“ART. 3. At the Lodge’s desire, Grand Master Richmond named a committee for considering of the best methods to regulate the said Masons’ general charity; they met and chose for chairman, William Cowper, Esq., clerk of the Parliament, who drew up the report. But the affair requiring great deliberation, the report was not made until the Grand Lodge met in ample form on Nov. 27, 1725, when Richmond, Grand Master, ordered the report to be read. It was well-approved and recorded in the Book of the Grand Lodge; for which that committee received public thanks; in this form: The Committee to whom it was referred to consider of proper methods to regulate the general charity, after several meetings for that purpose, came to the following resolutions, as conducive to the end proposed by the reference:

“1st. That it is the opinion of the Committee, that the contributions from the several Lodges be paid quarterly and voluntarily.

“2d. That no Brother be recommended by any Lodge as an object of charity, but who was a member of some

regular Lodge, which shall contribute to the same charity on or before the 21st day of November, 1724, when the general charity was first proposed in the Grand Lodge.

“3d. That no Brother who has been admitted a member of any such Lodge since that time, or shall hereafter be so admitted, be recommended until three years after such admission; and as to the methods or rules to be observed by the Grand Lodge, in relieving such Brethren, who shall be qualified as aforesaid, whom they shall think fit, upon application to themselves, to relieve, viz: Those concerning the circumstances of the persons to be relieved, the sums to be paid, the times or terms of payment, the continuance, suspending or taking off such allowances, with the reasons thereof, whether arising from the circumstances of the assisted Brother being bettered, or from his behavior, in any respect rendering him unfit to have it continued; and in general all other circumstances attending the regular and ordinary distribution of the charity, where the Grand Lodge think fit to put any one upon it, the Committee are of opinion they are most decently and securely left to the wisdom, care, and discretion of the Grand Lodge, to do therein from time to time, as cases shall happen, in a manner most agreeable to the exigencies of them; which, as the committee cannot foresee with any certainty, so they are unable to lay down any fixed proposals concerning them; but as it may fall out that a Brother, who is in all respects qualified for relief, and in need of it, may by the pressure of his circumstances, be forced to apply, perhaps, a good while before a Quarterly Communication may be had, or the Grand Lodge assembled, for a present relief or subsistence, until he can make his case known to the Grand Lodge, for their further favor. The Committee took that case into their particular consideration; and as to

that, are humbly of opinion that three pounds, and no more, may be given to any particular distressed Brother, who shall be recommended by any Lodge as an object of this charity, without the consent of the Grand Lodge.

“4th. That the above said casual charity, of three pounds or under, be disposed of as there shall be occasion, by a standing committee of five, to consist of the Grand Master, Deputy, and Senior Grand Warden for the time being, and two other Members of the Grand Lodge, to be named by the Grand Master, of which committee three always to be a quorum. And it being absolutely necessary that, for collecting and disbursing the sums which shall be for so charitable a purpose, there should be a Receiver or Treasurer publicly intrusted and known, the Committee were further of opinion,

“5th. That there be a Treasurer, to be nominated by the Grand Master, and approved by the Grand Lodge.—  
And

“6th. That after the first nomination, all further Treasurers be nominated upon every election of a Grand Master, and approved as before.

“7th. That all recommendations of any Brother, as an object of casual charity of three pounds or under, be made to the said Treasurer, who is to give notice of the application forthwith, to the committee of five, for their directions in the matter.

“The Committee then proceeded to consider of a proposal made to them, viz: That the Treasurer should, from time to time, give some collateral security for the due performance of his trust, which they found or judged to be a matter of some nicety in many respects, as well in regard that it is probable none will ever be named to that employment of trouble and no profit, but some Bro-

ther of distinction and sufficiency, and who therefore rather does than receives a favor in it; as that for the same reason such Brother would not care to ask any others, especially not of the Craft, to be collateral security for him; nor would any other, in all likelihood, in a voluntary undertaking of this nature, which induced the Committee to think, that the requiring any such kind of security would render it at least very difficult, if not impracticable, to get any Treasurer at all, more especially such an one in respect of rank and estimation, as the Committee believe every Brother would be glad always to see in that trust: and whose acting in it would really prove highly for the credit and service of the design itself: for which, and many other reasons of the same tendency, the Committee concluded against requiring of the Treasurer any such collateral security, or that he should find any other persons to be bound with, or for him; yet how unnecessary they think it may, and hope it always will be, to require even any security whatever from one, whose rank, fortune, probity, and honor, might be alone sufficient in the case, and acting especially in a matter of public charity to Masons, himself a Mason, and under the high and solemn tie and obligation of that great character:—the Committee notwithstanding conceived, that no Brother, who may be nominated for that purpose, would probably decline giving the Grand Lodge the satisfaction, if they require it, of his own single personal security; and therefore submit it as their humble opinion,

“That the Treasurer do give his personal security, by his own bond, to the Grand Master, Deputy Grand Master, and Senior Grand Warden, and the two Brothers of the aforesaid Committee of five, not officers, in the penalty and with condition to be approved by the Grand Lodge hereafter, if they think fit to require it.



“And as concerning the Treasurer’s accounts, the Committee were further of opinion,

“That the Treasurer do produce his accounts of his receipts and disbursements (either by order of the Grand Lodge or committee of five) fair, and lay them before the Grand Lodge, at every Quarterly Communication, with the vouchers for the disbursements; the items of the accounts to be then publicly read over; and if any dispute or difficulty shall arise upon any of them, the matter to be referred to such five Brethren present, as the person then presiding shall nominate, and the Grand Lodge approve, to examine into the grounds of the same against the next Quarterly Communication, when they are to report their proceedings in the case, with the state of it, for the final judgment and direction of the Grand Lodge: And,

“That the Treasurer’s accounts be allowed, from time to time, by the Grand Master’s signing them, as allowed in the Grand Lodge, and any seven Masters of Lodges present attesting such signing in their presence, and two copies of such accounts, signed by the Treasurer to be forthwith delivered by him to the two Brethren of the Committee of five, not officers, each one to be kept by them respectively; and the Secretary to enter the account so signed and allowed in the Grand Master’s book. And,

“The Committee foreseeing, that such a person, as it may be thought proper to nominate, from time to time, to the office of Treasurer upon this occasion, might, from many causes, not always be able to attend the personal discharge of it: and judging it reasonable that if he requires or wants the assistance of another, such assistant should have a suitable reward, which, as the Treasurer himself makes no profit, cannot be expected he should

be at the charge of:—Therefore they do further submit it as their opinion,

“That if the Treasurer, when appointed, shall find it necessary to employ under him an assistant or clerk, he may be at liberty so to do; such clerk or assistant to be a Brother, and to have such allowance from time to time, by way of poundage, as the aforesaid committee of five shall think fit, out of the moneys passing through the Treasurer’s hands, not exceeding twelve pence in the pound, without the particular allowance and direction of the Grand Lodge; and this to be charged and allowed in the Treasurer’s accounts.

“The Committee think it necessary, that every Treasurer, upon his appointment, be desired to give the earliest general notice he can, where he may be applied to, from time to time, for the purposes of this charity, as need shall require. All which they submit to your judgment and direction.

ALEXANDER HARDINE,

DALKEITH,

DAN. HOUGHTON,

PAISLEY,

G. TAYLOR,

THO. EDWARDS,

W. RICHARDSON,

WM. PETTY,

J. T. DESAGULIERS.

“ART. 4. Yet no Treasurer was found, until at the Grand Lodge, in ample form, on June 24, 1727, Inchiquin Grand Master, requested Brother Nathaniel Blakerby, Esq., to accept of that office, which he very kindly undertook.

“Then also it was resolved, that the four Grand Officers, for the time being, together with Brothers Martin Folkes, Francis Sorell, and George Payne, Esqrs., as a committee of seven, should, upon due recommendations, dispose of the intended charity; and fresh copies of the report were sent to the Lodges.

“ART. 5. At last this good work of charity was begun at the Grand Lodge, on Nov. 25, 1729, Kingston being Grand Master, and, in his absence, Deputy Grand Master Blakerby, the Treasurer, in the chair; who, after a warm exhortation, ordered the Lodges to be called over a second time, when some officers gave in the benevolence of their respective Lodges, for which they were thanked; and their charity being forthwith recorded, was put into the hands of the Treasurer, as a hopeful beginning: and other Lodges following the good example.

“ART. 6. At the Grand Lodge, in due form, on Dec. 27, 1729, Deputy Grand Master Blakerby, the Treasurer, in the chair, had the honor to thank many officers of Lodges, for bringing their liberal charity: when by a motion of Brother Thomas Batson, counselor at law, the Grand Lodge ordained, that every new Lodge, for their constitution, shall pay two guineas toward this general charity of Masons.

“And ever since, the Lodges, according to their ability, have, by their officers, sent their benevolence to every Grand Lodge, except on the Grand Feast day: and several distressed Brothers have been handsomely relieved.

“ART. 7. But the committee of seven being thought too few for this good work, the Grand Lodge, in due form, on August 28, 1730, Norfolk being Grand Master, and, in his absence, Deputy Grand Master Blakerby, the Treasurer, in the chair, resolved, that the Committee of Charity shall have added to them twelve Masters of contributing Lodges; that the first twelve, in the printed list, shall be succeeded by the next twelve, and so on: and that for dispatch, any five of them shall be a quorum, provided one of the five is a present Grand Officer. Accordingly,

“The Committee of Charity met the Treasurer, Blakerby, the first time, in the Mastership of Norfolk.

“On November 13, 1730. When they considered the petitions of some poor Brethren, whom they relieved, not exceeding three pounds to each petitioner: and adjourned, from time to time, for supplying the distressed according to their powers; or else recommended them to the greater favor of the Grand Lodge.

“ART. 8. This Committee had not all their powers at once: for, at the Grand Lodge on Dec. 15, 1730, Norfolk being Grand Master, and in his absence, the Deputy Blakerby in the chair, it was ordained, that for dispatch, all complaints and informations about charity, shall be referred, for the future, to the Committee of Charity; and that they shall appoint a day for hearing the same, shall enter their proceedings in their own Book, and shall report their opinion to the Grand Lodge.

“From this time, the minutes of the Committee of Charity have been read and considered at every Grand Lodge, except on the Grand Feast day.

“ART. 9. At the Committee of Charity, March 16, 1730-1, it was agreed that no petition shall be read, if the petitioner do not attend the Committee in person; except in the cases of sickness, lameness, or imprisonment.

“ART. 10. At the Grand Lodge on May 14, 1731, upon the motion of Lovell, Grand Master, it was resolved, that all former Grand Masters and Deputies shall be members of the Committee of Charity.

“That the Committee shall have a power to give five pounds, as casual charity, to a poor Brother, but no more, until the Grand Lodge assemble.

“ART. 11. At the Committee of Charity, on June 18, 1731, it was agreed, that no poor Brother, that has been

once assisted, shall, a second time, present a petition, without some new allegation well-attested.

“ART. 12. At the Grand Lodge on June 8, 1732, Viscount Montagu being Grand Master, and in his absence, Deputy Grand Master Batson in the chair, having signified, that notwithstanding the general charity, some poor Brothers had molested noblemen and others (being Masons) with private applications for charity, to the scandal of the Craft; it was resolved, that any Brother who makes such private applications for the future, shall be forever debarred from any relief from the Committee of Charity, the Grand Lodge, or any Assemblies of Masons.

“ART. 13. At the Committee of Charity, on July 5, 1732, it was agreed, that no Brother shall be relieved, unless his petition be attested by three Brothers of the Lodge to which he does, or did once belong.

“ART. 14. At the Grand Lodge, on Nov. 21, 1732, Viscount Montagu being Grand Master, and, in his absence, Deputy Batson in the chair, it was resolved, that all former and present Grand Officers, viz: Grand Masters, Deputies, and Wardens, with twenty Masters of contributing Lodges in a rotation, according to the printed list, shall be members of the Committee of Charity. And,

“ART. 15. At the Grand Lodge, on Dec. 13, 1733, upon the motion of Strathmore, Grand Master, in the chair, it was resolved, that all Masters of regular Lodges, that have contributed to the charity, within twelve months past, shall be members of the Committee, together with all former and present Grand Officers.

“ART. 16. That considering the usual business of a Quarterly Communication was too much for one time; whatever business cannot be dispatched here, shall be



referred to the Committee of Charity, and their opinion reported to the next Grand Lodge.

“ART. 17. That all questions, debated at the said Committee, shall be decided by a majority of those present.

“ART. 18. That all petitions for charity, presented to the Grand Lodge, shall be referred to the said Committee, who are to report their opinion to the next Grand Lodge, viz: whether or not the case of any distressed Brother deserves more relief than is in the power of the Committee to give?

“ART. 19. That the said Committee shall twice give public notice, in some public newspaper, of the time and place of their meetings.

“ART. 20. At the Grand Lodge, on Feb. 24, 1834-5, Craufurd, Grand Master, in the chair, it was recommended by the Committee, and now resolved here, that no Master of a Lodge shall be a member of the said Committee, whose Lodge has not contributed to the general charity, during twelve months past.

“ART. 21. That one of the Brethren, signing and certifying a poor Brother's petition, shall attend the Committee to attest it.

“ART. 22. At the Grand Lodge, March 31, 1735.— Upon the motion of Craufurd, Grand Master, in the chair, it was resolved, that no extraneous Brothers, that is, not regularly made but clandestinely, or only with a view to partake of the charity; nor any assisting at such irregular makings, shall be ever qualified to partake of the Masons' general charity.

“ART. 23. That the Brothers, attesting a petition for charity, shall be able to certify, that the petitioner has been formerly in reputable, at least, in tolerable circumstances.

“ART. 24. That every petition received, shall be sign-

ed or certified by the majority of the Lodge, to which the petitioner does, or did belong.

“ART. 25. That the name and calling of the petitioner be expressly mentioned.

“ART. 26. At the Grand Lodge, on April 6, 1736, Weymouth being Grand Master, and, in his absence, Deputy Grand Master Ward in the chair; upon the motion of the Committee of Charity, it was resolved, that no petition for charity shall be received, which has not been offered first to the Secretary, and laid in his hands ten days at least before the meeting of the Committee of Charity, that he may have time to be informed of its allegations, if they are dubious.

“ART. 27. At the Grand Lodge, on March 20, 1739, Raymond, Grand Master, it was resolved, that a Brother's being entitled to, and receiving relief out of, the charity of a particular Lodge, in pursuance of the laws thereof, shall be no objection to his being relieved out of the general Charity, in case such Lodge shall contribute to said general charity, according to the laws of the Society.

“ART. 28. At the Grand Lodge, on December 3, 1741, Morton, Grand Master, it was resolved, that before the Brethren proceed to business in any Committee of Charity, all the laws relating to the disposal of the general charity of this Society be first read; and that, for the future, no petition shall be received, unless every Brother shall, at the time of his signing the same, be a member of some regular Lodge, and the name of such his Lodge be always specified.

“ART. 29. At the Grand Lodge, on June 18, 1752, Carysfort, Grand Master, it was ordered, that the sum of three guineas be paid to the Grand Secretary, at every communication and annual assembly, for his own inci-

dental charges, and that of an Assistant Secretary, out of the public Fund.

“Ordered that any foreign Brother, after due examination, shall be relieved by this Committee with any sum not exceeding five pounds, any law to the contrary notwithstanding.

“ART. 30. At the Grand Lodge held on November 29, 1754, Carnarvan, Grand Master, it was resolved, and ordered to be entered as a standing regulation of this Society, that if any Mason shall without special license of the Grand Master or his Deputy for the time being, attend as a Mason, clothed in any of the Jewels, or clothing of the Craft, at any funeral or funeral procession, he shall not only be forever incapable of being an officer of a Lodge, but even of tyling, or attending on a Lodge, or of partaking of the general charity, if he shall come to want it.

“ART. 31. It was then also ordained, that if any Mason shall attend, tyle, or assist as Tyler, at any meetings or pretended Lodges of persons calling themselves Masons; not being a regularly constituted Lodge, acknowledging the authority of our Right Worshipful Grand Master, and conforming to the laws of the Grand Lodge, he shall be forever incapable of being a Tyler, or attendant on a Lodge, or partaking of the general charity.

“ART. 32. At the Grand Lodge on July 24, 1755, Carnarvan, Grand Master, it was ordered, that, for the future, every certificate granted to a Brother of his being a Mason, shall be sealed with the seal of Masonry, and signed by the Grand Secretary; for which five shillings shall be paid to the use of the general Fund of Charity.—(*See Makings, Art. 9.*)

“Thus the Committee of Charity has been established among the Free and Accepted Masons of England, who

have very generously contributed to their general fund, and do still persevere in the good work.

“ART. 33. The Committee regularly meets, according to the summons of the Grand Master, or his Deputy, and has relieved many distressed Brothers with small sums, not exceeding £5 to each; but the Grand Lodge has ordered the Treasurer to pay to some petitioners, ten, or fifteen, or twenty pounds, as they thought the case required. So that the distressed have found far greater relief from this general charity, than can be expected from particular Lodges; and the contributions, being paid by the Lodges in parcels, at various times, have not been burdensome.

“ART. 34. The Treasurer’s accounts have been audited and balanced at every Grand Lodge; whereby all know the stock in hand, and how every parcel of the charity has been disposed of; everything being duly recorded in the Grand Lodge Book, and in that of the Committee, of which every Master of a contributing Lodge is a member.

“OF THE STEWARDS.

“The first mention made of Stewards, is in the Old Regulations 23, concerning the Annual Feast, where it is ordained, that in order to relieve the two Grand Wardens in the extraordinary trouble of that general assembly, and that all matters might be expeditiously and safely managed, the Grand Master, or his Deputy, shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; and that all things, relating to the Feast, should be decided among them by a majority of votes; except the Grand Master, or his

Deputy, interpose by a particular direction and appointment.—(*See Grand Wardens.*)

“ART. 1. On April 28, 1724, the Grand Lodge ordained, that at the Feast, the Stewards shall open no wine until dinner be laid on the tables; that the members of each Lodge shall sit together, as much as possible; that after eight of the clock at night, the Stewards shall not be obliged to furnish any wine or other liquors; and that either the money or tickets shall be returned to the Stewards.

“ART. 2. On November 26, 1728, the office of Stewards, that had been disused at three preceding Feasts, was revived by the Grand Lodge, and their number to be always twelve; who, together with the Grand Wardens, shall prepare the Feast.

“ART. 3. On March 17, 1730–1, the Stewards for the year were allowed to have jewels of silver (though not gilded) pendant to red ribbons, about their necks, to bear white Rods, and to line their white leather aprons with red silk.

“Former Stewards were also allowed to wear the same sort of aprons, white and red.

“ART. 4. On March 2, 1731–2, the Grand Lodge allowed each of the acting Stewards for the future, at the Feast, the privilege of naming his successor in that office, for the year ensuing.

“ART. 5. On June 24, 1735, upon an address from those that have been Stewards, the Grand Lodge, in consideration of their past service and future usefulness, ordained,

“That they should be constituted a Lodge of Masters, to be called the Stewards’ Lodge; to be registered as such in the Grand Lodge Book and printed lists, with the times and place of their meetings.



“ART. 6. That the Stewards’ Lodge shall have the privilege of sending a deputation of twelve to every Grand Lodge, viz: the Master, two Wardens, and nine more; and each of the twelve shall vote there; and each of them that attends shall pay half a crown, toward the expense of the Grand Lodge.

“ART. 7. That no Brother, who has not been a Steward, shall wear the same sort of aprons and ribbons.

“ART. 8. That each of the twelve deputies from the Stewards’ Lodge shall, in the Grand Lodge, wear a peculiar jewel suspended in the red ribbon; the pattern of which was then approved.

“ART. 9. That the twelve Stewards of the current year shall always attend the Grand Lodge in their proper clothing and jewels, paying at the rate of four Lodges toward the expense of the communication: but they are not to vote, nor even to speak, except when desired, or else of what relates to the ensuing Feast, only.

OF CONSTITUTIONS.—THE ANCIENT MANNER OF CONSTITUTING A LODGE.

“A new Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the Grand Master’s absence, the Deputy acts for his Worship, the Senior Grand Warden as Deputy, the Junior Grand Warden as the Senior, and a present Master of a Lodge as the Junior.

“Or, if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to be Grand Officers *pro tempore*.

“The Lodge being opened, and the candidates, or the new Master and Wardens being yet among the Fellowcrafts, the Grand Master shall ask his Deputy, if he has examined them, and finds the candidate Master well-skilled

in the Noble Science and the Royal Art, and duly instructed in our mysteries, etc.

"The Deputy, answering in the affirmative, shall, by the Grand Master's order, take the candidate from among his Fellows, and present him to the Grand Master, saying, Right Worshipful Grand Master, the Brethren here desire to be formed into a Lodge; and I present my worthy Brother A. B. to be their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole Fraternity wheresoever dispersed over the face of the earth.

"Then the Grand Master, placing the candidate on his left hand, having asked and obtained the unanimous consent of the Brethren, shall say, I constitute and form these good Brethren into a new Lodge, and appoint you, Brother A. B., the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, etc., with some other expressions that are proper and usual on that occasion, but not proper to be written.

"Upon this, the Deputy shall rehearse the charges of a Master; and the Grand Master shall ask the candidate, saying: Do you submit to these charges, as Masters have done in all ages? And the new Master signifying his cordial submission thereunto,

"The Grand Master shall by certain significant ceremonies and ancient usages, install him, and present him with the Book of Constitutions, the Lodge-Book, and the instruments of his office; not altogether, but one after another; and after each of them, the Grand Master or his Deputy shall rehearse the short and pithy charge that is suitable to the thing presented.

"Next, the Members of this new Lodge, bowing all together to the Grand Master, shall return his Worship their thanks; and shall immediately do homage to their

new Master, and signify their promise of subjection and obedience to him by the usual congratulation.

“The Deputy and Grand Wardens, and any other Brethren present, that are not members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming acknowledgments to the Grand Master first, and to the rest in their Order.

“Then the Grand Master orders the new Master to enter immediately upon the exercise of his office, viz: in choosing his Wardens: and, calling forth two Fellowcrafts (Master Masons), presents them to the Grand Master for his approbation, and to the New Lodge for their consent. Upon which

“The Senior or Junior Grand Warden, or some Brother for him, shall rehearse the charges of each Warden of a private Lodge: and they, signifying their cordial submission thereunto,

“The New Master shall present them singly, with the several instruments of their office, and in due form install them in their proper places. And the Brethren of this New Lodge shall signify their obedience to those new Wardens by the usual congratulation.

“Then the Grand Master gives all the Brethren joy of their new Master and Wardens, and recommends harmony; hoping their only contention will be a laudable emulation in cultivating the Royal Art and the social virtues.

“Upon which, all the new Lodge bow together in returning thanks for the honor of this new constitution.

“The Grand Master also orders the Secretary to register this new Lodge in the Grand Lodge-Book, and to notify the same to the other particular Lodges; and after the Master's song, he orders the Grand Warden to close the Lodge.

“This is the sum, but not the whole ceremonial by far; which the Grand Officers can extend or abridge at pleasure; explaining things that are not fit to be written: though none but those, that have acted as Grand Officers, can accurately go through all the several parts and usages of a new constitution, in the just solemnity.

“ART. 1. On December 27, 1729, ordered, that every new Lodge, for the future, shall pay two guineas for their constitution, to the general Fund of Charity.

“ART. 2. December 27, 1727, the precedence of Lodges is grounded on the Seniority of their constitution.—(*N. R., Art. 3.*)

“ART. 3. November 25, 1723, no new Lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.—(*N. R., Art. 12.*)

“ART. 4. If any set or number of Masons shall take upon themselves to form a Lodge, without the Grand Master’s Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren, duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his warrant signified to the other Lodges; as the custom is, when a new Lodge is to be registered in the Grand Lodge-Book.—(*O. R., Art. 8. See pages 265-6. See Makings, Art. 3. Duty of Members, Arts. 5, 6.*)

#### OF MAKINGS.

“ART. 1. No Lodge shall make more than five new Brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years (who must be also his own master) unless by a dispensation from the Grand Master.—(*O. R., Art. 4.*)

“At a Quarterly Communication, November 23, 1753, Carysfort, Grand Master, it was unanimously ordered,

“ART. 2. That no Lodge shall ever make a Mason without due inquiry into his character; neither shall any Lodge be permitted to make and raise the same Brother, at one and the same meeting, without a dispensation from the Grand Master, which, on very particular occasions only, may be requested.

“ART. 3. That no Lodge shall ever make a Mason for a less sum than one guinea; and that guinea to be applied either to the private Fund of the Lodge, or to the public charity, without deducting, from such deposit, any money toward the defraying the expense of the T——r, etc., under the forfeiture of their constitution. But this not to extend to the making of waiters, servitors, or menial servants, who may be instituted by the Lodge they are to serve; provided such making or institution be done without fee or reward.—(*See Art. 8, below.*)

“ART. 4. Every new Brother, at his entry, is decently to clothe the Lodge, that is, all the Brethren present; and to deposit something for the relief of indigent and decayed Brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the By-Laws of that particular Lodge: which charity shall be kept by the Cashier.\*

“Also, the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him in time and place convenient.

“ART. 5. On April 25, 1723, every Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge until he has made due submission, even though the Brothers so made may be allowed.

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\*Only particular Lodges are not limited, but may take their own method for charity.—(*New Reg., Art. 7.*)



“ART. 6. On February 19, 1724, none, who form a stated Lodge without the Grand Master’s leave, shall be admitted into regular Lodges, until they make submission and obtain grace.

“ART. 7. On November, 21, 1724, if any Brethren form a Lodge without leave, and shall irregularly make new Brothers, they shall not be admitted into any regular Lodge, no not as visitors, until they render a good reason, or make due submission.

“ART. 8. On March 31, 1735, seeing that some extraneous Brothers have been made lately in a clandestine manner, that is, in no regular Lodge, nor by any authority or dispensation from the Grand Master, and upon small and unworthy considerations, to the dishonor of the Craft;

“The Grand Lodge decreed, that no person so made, nor any concerned in making him, shall be a Grand Officer, nor an officer of a particular Lodge; nor shall any such partake of the general charity, if they should come to want it.—(*N. R., Art. 8.*)

#### OF THE MASTERS AND WARDENS OF PARTICULAR LODGES.

“ART. 1. On November 25, 1723, it was agreed that if a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master’s chair until the next time of choosing; and ever since, in the Master’s absence, he fills the chair, even though a former Master be present.—(*O. R., Art. 2. See Grand Lodge, Arts. 5, 6.*)

“The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter, upon any emergency or occurrence; as well as to appoint the time and place of their usual forming: and in case of death or sickness, or necessary absence

of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before: for the absent Master's authority reverts to the last Master present, though he cannot act until the Senior Warden has congregated the Lodge.—(*O. R., Art. 2.*)

“ART. 2. On March 17, 1730–1, Masters and Wardens of particular Lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks.—(*N. R., Art. 2.*)

“ART. 3. The Master of each particular Lodge, or one of the Wardens, or some other Brother, by appointment of the Master, shall keep a book, containing their By-Laws, the names of their Members, and a list of all the Lodges in town, with the usual times and places of their forming; and also all the transactions of their own Lodge, that are proper to be written.—(*O. R., Art. 3. See Grand Lodge, Arts, 2, 8, 11, 17, and Grand Feast, Art. 2. Duty of Members, Art. 3. Removals, Art. 2.*)

“OF THE DUTY OF MEMBERS.

“ART. 1. No man can be accepted a member of a particular Lodge, without previous notice, one month before, given to the Lodge; in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.—(*O. R., Art. 5.*)

“ART. 2. But no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation; because the

members of a particular Lodge are the best judges of it; and because if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge, which ought to be avoided by all true and faithful.

“But it was found inconvenient to insist upon unanimity in several cases: and therefore the Grand Masters have allowed the Lodges to admit a Member, if not above three ballots are against him; though some Lodges desire no such allowance.—(*N. R., Art. 6.*)

“ART. 3. The majority of every particular Lodge, when congregated, not else, shall have the privilege of giving instructions to their Master or Wardens, before the meeting of the Grand Chapter or Quarterly Communication; because the said officers are their representatives, and are supposed to speak the sentiments of their Brethren at the said Grand Lodge.—(*O. R., Art. 10.*)

“Upon a sudden emergency, the Grand Lodge has allowed a private Brother to be present, and with leave asked and given, to signify his mind, if it was about what concerned Masonry.—(*N. R., Art. 10.*)

“ART. 4. All particular Lodges are to observe the same usages as much as possible; in order to which, and also for cultivating a good understanding among Freemasons, some members of every Lodge shall be deputed to visit the other Lodges, as often as shall be thought convenient.—(*O. R., Art. 11.*)

“The same usages, for substance, are actually observed in every Lodge; which is much owing to visiting Brothers, who compare the usages.—(*N. R., Art. 11.*)

“ART. 5. On February 24, 1734-5, if any Lodge, within the Bills of Mortality, shall cease to meet regularly, during twelve months successive, its name and

place shall be erased or blotted out of the Grand Lodge-Book and engraved list: and if they petition to be again inserted and owned as a regular Lodge, it must lose its former place and rank of precedency, and submit to a new constitution.—(*N. R., Art. 8.*)

“ART. 6. No set or number of Brethren shall withdraw or separate themselves from the Lodge, in which they were made, or were afterward admitted members, unless the Lodge became too numerous; nor even then, without a dispensation from the Grand Master or Deputy: and when thus separated, they must either immediately join themselves to such other Lodges, that they shall like best, or else obtain the Grand Master’s warrant to join in forming a new Lodge, to be regularly constituted in good time.

“ART. 7. But if any Brother so far misbehave himself so as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in a Lodge formed: and if he will not refrain his imprudence, nor obediently submit to the advice of his Brethren, he shall be dealt with according to the By-Laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great prudence think fit.—(*O. R., Art. 9.*)

“On February 19, 1723–4, no Brother shall belong to more than one Lodge within the Bills of Mortality, though he may visit them all, except the members of a foreign Lodge.—(*N. R., Art. 4.*)

“This regulation is neglected for several reasons, and now, says Dr. Anderson, is become obsolete.—(*See G. Lodge, Art. 11. G. Feast, Art. 5.*)

## “OF VISITORS.

“On February 19, 1723-4, no visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge present.—(*N. R., Art. 6. See Makings, Arts. 5-7. Duty of Members, Art. 47. See also Grand Master, Art. 6.*)

## “OF REMOVALS.

“ART. 1. On November 21, 1724, if a particular Lodge remove to a new place for their stated meeting, the officers shall immediately signify the same to the Secretary.—(*N. R., Art. 4. See Duty of Members, Art. 6.*)

“On January 25, 1737-8, the Grand Lodge made the following Regulation:

“ART. 2. Whereas disputes have arisen about the removal of Lodges from one house to another, and it has been questioned in whom that power is vested; it is hereby declared,

“That no Lodge shall be removed without the Master’s knowledge; that no motion be made for removing in the Master’s absence; and that if the motion be seconded or thirded, the Master shall order summons to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before: and that the determination shall be made by the majority, provided the Master be one of that majority: but if he be of the minority against removing, the Lodge shall not be removed unless the majority consists of full two-thirds of the members present.

“But if the Master shall refuse to direct such summons, either of the Wardens may do it: and if the Mas-



ter neglects to attend on the day fixed, the Wardens may preside in determining the affair in the manner prescribed; but they shall not, in the Master's absence, enter upon any other cause but what is particularly mentioned in the summons: and if the Lodge is thus regularly ordered to be removed, the Master or Wardens shall send notice thereof to the Secretary of the Grand Lodge for publishing the same at the next Quarterly Communication.—(*N. R., Art. 9.*)

“ART. 3. Carnarvan, Grand Master, Nov. 29, 1754, it was ordained, that no Lodge shall for the future be deemed regularly removed until the removal thereof shall be approved and allowed by the Grand Master, or his Deputy for the time being.

“OF THE GRAND FEAST.

“ART. 1. The Brethren of all the Lodges in and about London and Westminster, shall meet annually in some convenient place or public hall.—(*O. R., Art. 22.*)

“Or, any Brethren around the globe, who are true and faithful, at the place appointed, until they have built a place of their own.

“They shall assemble either on St. John Evangelist's or St. John Baptist's day, as the Grand Lodge shall think fit by a new regulation; having of late years met on St. John Baptist's day:

“Provided the majority of the Grand Lodge, about three months before, shall agree that there shall be a Feast and a general Communication of all the Brethren: for if they are against it, others must forbear it at that time.—(*See Grand Wardens, Art. 3.*)

“But whether there shall be a Feast or not for all the Brethren, yet the Grand Lodge must meet in some convenient place on St. John's day; or if it be a Sunday,

then on the next day, in order to choose or recognize every year a new Grand Master, Deputy, and Wardens.—(*See Grand Master, Art. 1.*)

“The Annual Feast has been held on both the St. Johns’ days as the Grand Master thought fit. And,

“On November 25, 1723, it was ordained, that one of the Quarterly Communications shall be held on St. John Evangelist’s day and another on St. John Baptist’s day every year, whether there be a Feast or not, unless the Grand Master find it inconvenient for the good of the Craft, which is more to be regarded than days.

“But of late years, most of the eminent Brethren being out of town on both the St. Johns’ days, the Grand Master has appointed the Feast on such a day, as appeared most convenient to the Fraternity.

“On January 29, 1730–1, it was ordained, that no particular Lodge shall have a separate Feast on the day of the General Feast.—(*N. R., Art. 21.*)

“ART. 2. The Masters of Lodges shall appoint one experienced and discreet Brother of his Lodge, to compose a committee consisting of one from every Lodge, who shall meet in a convenient apartment to receive every person that brings a ticket; and shall have power to discourse him, if they think fit, in order to admit or debar him, as they shall see cause. Provided,

“They send no man away before they have acquainted all the Brethren within doors with the reasons thereof; that so no true Brother may be debarred, nor a false Brother, or a mere pretender admitted. This Committee must meet very early on St. John’s day at the place, before any persons come with tickets.—(*O. R., Art. 25.*)

“ART. 3. On January 25, 1723, the Grand Lodge ordered, that the Committee of Inquiry and the Stew-

ards, with others, shall be early at the place of the Feast for those purposes mentioned in this old regulation, and the order was confirmed by the Grand Lodge, viz: on Nov. 17, 1725.—(*N. R., Art. 25. See Grand Wardens, Art. 3, and Stewards, Arts. 1-3.*)

“ART. 4. The Grand Master shall appoint two or more true and trusty Brothers to be Porters and Door-Keepers, who are also to be early at the place for some good reasons; and who are to be at the command of said Committee.—(*O. R., Art. 26. See Grand Lodge, Art. 2.*)

“The Tylers and other servants, within or without doors, are now appointed only by the Stewards.—(*N. R., Art. 26.*)

“ART. 5. All the Members of the Grand Lodge must be at the place of Feast long before dinner, with the Grand Master or his Deputy at their head; who shall retire and form themselves. And this in order,

“To receive any appeals duly lodged as above regulated (*See Grand Lodge, Art. 11*); that the appellant and respondent may both be heard, and the affair may be amicably decided before dinner, if possible.

“But if it cannot, it must be delayed until after the new Grand Master takes the chair.

“And if it cannot be decided after dinner, the Grand Master must refer it to a special committee, that shall quickly adjust it and make report to the next Grand Lodge; that so brotherly love may be preserved.

“To prevent any difference or disgust which may be feared to arise that day; that so no interruption may be given to the harmony and pleasure of the General Assembly and Grand Feast.

“To consult about whatever concerns the decency and

decorum of the General Assembly, and to prevent ill manners; the Assembly being promiscuous, that is, of all sorts of Freemasons.—(*O. R., Art. 28.*)

“This however was found so inconvenient, and dissonant with the intention of a day of mirth, that it was soon after, on Nov. 25, 1723, ordained, that there should be no petitions or appeals on the day of the General Assembly and Feast.—(*N. R., Art. 13.*)

“ART. 6. The Grand Lodge must be formed before dinner.—(*See Grand Master, Arts. 1-3.*)

“ART. 7. It was formerly the custom, after the Grand Master was proposed, for the Grand Master, the Deputy, the Grand Wardens, the Stewards, the Treasurer, the Secretary, the Clerks, and every other person, to withdraw and leave the Masters and Wardens of particular Lodges alone; in order to their amicably consulting about the election of a new Grand Master, or the continuing of the present another year; if the said Masters and Wardens had not met and done it the day before.

“And if they agreed by a majority to continue the present Grand Master, his Worship was called in; and, after thanks, was humbly desired to do the Fraternity the honor of ruling them another year. And after dinner, and not before, it was made known whether he accepted of it or not.—(*O. R., Art. 29.*)

“But this being found inconvenient, a new regulation was made at the Assembly, on Dec. 27, 1720, and thereby agreed, that the new Grand Master should by the present be proposed to the Grand Lodge at their Communication, some time before the day of their Annual Feast; and that if he was approved then, or no objection made, he was to be forthwith saluted Grand Master elect, if there; or if absent, his health was to be toasted as

such; and that as such he was to march to the Feast on the present Grand Master's left hand.

"Thus on Lady-day, 1721, Payne, Grand Master, proposed the Duke of Montagu: and all have since been so proposed. Therefore,

"Now, before dinner, there is no election, but only a recognizing of the former approbation of the new Grand Master, which is soon done.

"ART. 8. Then the Masters and Wardens, and all the Brethren may converse promiscuously, or as please to sort together, until the dinner is coming in, when every Brother takes his seat at the table.—(*O. R., Art. 30.*)

"The Grand Master may say grace himself, or employ some Brother who is a clergyman, or else the Secretary, to say grace, both before and after dinner.—(*New R., Art. 30.*)

"ART. 9. Some time after dinner the Grand Lodge is formed, not in retirement but in presence of all the Brethren, who yet are not members of it; and none of those that are not, must speak, until they are desired and allowed.—(*O. R., Art. 31.*)

"This old method was found inconvenient: therefore, as the whole Assembly sit together at dinner in the form of a Grand Lodge, there is no alteration, but the members of the Grand Lodge continue promiscuously in their seats.—(*N. R., Art. 31.*)

"ART. 10. If the Grand Master of last year has consented with the Masters and Wardens in private before dinner to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good government, etc., and turning to him, shall in the name of the Grand Lodge,



humbly request him to do the Fraternity the great honor (if nobly born, if not), the great kindness of continuing to be their Grand Master for the year ensuing: and his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him aloud, GRAND MASTER of Masons!

“All the Members of the Grand Lodge shall salute him in due form; and all the Brethren shall, for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.—(*O. R., Art. 32. See Grand Master, Arts. 1, 2.*)

“ART. 11. But if either the Masters and Wardens have not in private this day before dinner, nor the day before, desired the last Grand Master to continue in his Mastership another year; or if he, when desired, has not consented, then the present Grand Master shall nominate his successor.—(*O. R., Art. 33. See Grand Master, Art. 1.*)

“ART. 12. The Grand Master, or Deputy, or some other appointed by him, shall harangue all the Brethren and give them good advice. And lastly,

“After some other transactions that cannot be written in any language, the Brethren may stay longer or go away, as they please, when the Lodge is closed in good time.—(*O. R., Art. 38.*)

“After the oration, the five public healths may be toasted; and be ore or after each, a Mason’s Song with the best instruments of music.

“Other things relating to the charges, etc., of the Grand Master, are best known to the Fraternity.—(*N. R., Art. 38.*)

“TYLERS.

“By whom appointed.—(*See Grand Lodge, Art. 2.—Grand Wardens, Art. 3.*)

“Their punishment for attending on irregular Lodges, —(*See Committee of Charity, Art. 32.*)

“Who rendered incapable of being a Tyler.—(*See Committee of Charity, Art. 31.*)

“FUNERALS.

“No funeral procession of Masons properly clothed, without license from the Grand Master, or his Deputy.—(*See the penalty under Committee of Charity, Art. 31.*)

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“On the 14th February, 1776, it was resolved in Grand Lodge, That in future all Past Grand Officers shall be permitted to wear a particular gold jewel, the ground enameled blue, each officer being distinguished by the jewel which he wore while in office: with this difference, that such honorary jewel be fixed within a circle or oval, on the borders of which may be inscribed his name, and the year in which he served the office. This jewel to be worn in Grand Lodge pendent to a broad blue ribbon, and on other occasions to be fixed to the breast by a narrow blue ribbon.”

“An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last edition of that book, was ordered to be printed, as well as a Freemasons’ Calendar; and it was also resolved, that the fees for constitutions, initiations, etc., should be advanced, and no person be received into Masonry in any Lodge under the Constitu-

tion of England for a less sum than two guineas; and that the name, age, profession, and place of residence of every person initiated, and of every Brother admitted member of a regular Lodge, since the 29th Oct., 1778, should be duly registered, under the penalty of such Mason made, or member admitted, being deprived of the privileges and advantages of the Society.”—(*Sketches of the Ancient History of Masonry*, page 106.)

## THE OLD CHARGES OF THE FREE ACCEPTED MASONS.

*Collected from their old records at the command of the Grand Master, approved by the Grand Lodge, and ordered to be published in the first edition of the Book of Constitution on March 25th, 1722.*

### I. CONCERNING GOD AND RELIGION

A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the ART he will never be a stupid atheist, nor an irreligious libertine. But, though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *centre of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.



## II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath always been injured by war, bloodshed and confusion, so ancient Kings and Princes have been much disposed to encourage the craftsmen, because of their peaceableness and *loyalty*, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who, ever flourished in times of peace. So that if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expell him from the Lodge, and his relation to it remains indefeasible.

## III. OF LODGES.

A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a Lodge; and every Brother ought to belong



to one, and to be subject to its *By-Laws* and general regulations. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the *General*, or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the *Master* and *Wardens*, that pure necessity hindered him.

The persons admitted members of a Lodge, must be good and true men—free born, and of mature and discreet age. No bondmen, no women, no immoral or scandalous men, but of good report.

#### IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the Lord may be well served—the Brethren not put to shame, nor the royal craft despised; therefore no Master or Warden is chosen for seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity. Only candidates may know that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect about his body, that may render him incapable of learning the Art—of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country di-

rects ; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being a Warden, and then a Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft ; nor a Master until he has acted as Warden ; nor Grand Warden until he has been Master of a Lodge ; nor Grand Master until he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.

#### V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days, and the time ap-

pointed by the law of the land or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or overseer of the Lord's work, who is to be called Master by those who work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but Brother or Fellow, and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice, than he really may deserve.

Both the Master and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether *task* or *journey*; nor put the work to *task* that hath been accustomed to *journey*.

None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit unless he be thoroughly acquainted with the design and draughts of him that began it. When a Fellow Craftsman is chosen Warden of the work, under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the Lord's profit, and his Brethren shall obey him.

All Masons employed, shall weekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to



prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborers shall be employed in the proper work of Masonry; nor shall Masons work with those that are not free, without urgent necessity; nor shall they teach laborers and *unaccepted* Masons, as they should teach a Brother or Fellow.

#### VI. OF BEHAVIOR,

1. In the Lodge, while constituted, you are not to hold private committees, or separate conversation, without leave from the Master, nor talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrous or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty, shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. BEHAVIOUR AFTER THE LODGE OVER, AND THE  
BRETHREN NOT GONE.

You may enjoy yourselves with innocent mirth, treating one another according to ability; but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid a free and easy conversation, for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less, any quarrels about religion, nations, or State policy. We being only, as Masons, of the Catholic religion above mentioned; we are also, of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed; but especially, since the reformation in Britton, or the dissent and secession of these nations from the communion of Rome.

3. BEHAVIOUR WHEN THE BRETHREN MEET WITHOUT  
STRANGERS, BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner, as you will be instructed—calling each other Brother; freely giving mutual instruction, as shall be thought ex-



pedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason, for, though all Masons are Brethren upon the same level, yet Masonry takes no honor from a man that he had before ; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill manners.

#### 4. BEHAVIOUR IN THE PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a discourse, or manage it prudently, for the honor of the worshipful fraternity.

#### 5. BEHAVIOUR AT HOME, AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man ; particularly, not to let your family, friends and neighbors know the concerns of the Lodge, &c., but wisely to consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past, and by avoiding gluttony and drunkenness, that your families be not neglected or injured, nor you disabled from working

## 6. BEHAVIOUR TOWARDS A STRANGE BROTHER.

You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge; but if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want you must relieve him if you can, or else direct him how he may be relieved; you must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor Brother, that is a *good man and true*, before any other poor people in the same circumstances.

Finally, all these charges you are to observe, and also, those that shall be communicated to you in *another way*—cultivating brotherly love, the foundation and cap stone—the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling—all slander and backbiting—not permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther; and if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation—never taking a legal course but when the case cannot be otherwise decided, and pa-

tiently listening to the honest and friendly advice of Master and Fellow, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success. Bnt with respect to Brothers and Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren, and if that submission is impracticable, they must, however, carry on their process, or law-suit, without wrath and rancor, (not in the common way,) saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the *benign* influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. AMEN. SO MOTE IT BE.



## RULES AND REGULATIONS.

### INSTRUCTIONS FOR THE CANDIDATE.

A strict though private and impartial inquiry will be made into the character and ability of the candidate before he can be admitted into any Lodge; and by the rules of Masonry, no friend who may wish to propose him, can show him any favor. But if he have a friend who is a Mason, and is every way satisfied, his duty is described as follow :

### OF PROPOSING CANDIDATES.

Every person dsirous of being made a Freemason in any Lodge, shall be proposed by a *Member*, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other necessary requisites, as mentioned in the foregoing sections; and it is generally required that such proposals be also seconded by some one or more Members who are acquainted with the candidate. Such proposals shall also be made in Lodge hours, at least one Lodge

night before initiation; and, in order that the Brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, and circumstances of the candidates; for which purpose a special committee is sometimes appointed. The Brother who proposes a candidate, shall at the same time deposite such a sum of money for him as the rules or by-laws of the Lodge may require, which is forfeited to the Lodge if the candidate should not attend according to his proposal; but is to be returned to him if he should not be approved or elected. In case he be elected, he is to pay in addition to his deposit such further sum as the laws of the Lodge require, and clothe Lodge, or make some other present, as his circumstances will admit, and the Brethren agree to accept, for the benefit of the Craft and distressed Members.

#### THE CANDIDATE.

He has a right, before his admission, to desire his friend to show him the Warrant or Dispensation by which the Lodge is held; which, if genuine, he will find to be an instrument written or printed on parchment, and signed by some Grand Master, his Deputy, the Grand Wardens, and Grand Secretary, sealed with the Grand Lodge seal, constituting particular persons therein named as Masters and Wardens, with full power to congregate and hold a Lodge at such a place, and therein "make and admit Freemasons according to the most ancient and honorable custom of the royal Craft, in all ages and nations throughout the known world, with full power and authority (if a charter) to nominate and choose their



successors, etc. He may also request the perusal of the by-laws, which being short he may read in the presence of his friend, and be shown a list of the members of the Lodge, by all which he will be better able to judge for himself whether he could associate with them and render a ready conformity to their rules. Being thus free to judge for himself, he will not be liable to the dangers of deception. But, on the contrary, he will be admitted into a Society where he may converse with men of honor and honesty, be exercised in all the offices of brotherly love, and be made acquainted with some things of which it is not lawful to speak or make known out of the Lodge.

#### ADMITTING MEMBERS.

No Member can be imposed upon any Lodge without its consent: nor can any brother be admitted unless he produce a certificate of his having paid all arrearages to the Lodge of which he was last a member; for should any Lodge admit a Brother who is in arrears to another Lodge, the Lodge thus admitting him makes the debt their own.

No Lodge shall interfere in the business of another Lodge. It would be highly improper in any Lodge to confer a degree on a Brother who is not of their household; for every Lodge ought to be competent to their own business, and are indubitably the best judges of the qualifications of their own Members; and it does not follow of course, that a Brother admitted among the household as an Apprentice to learn the mystic art, is

capable of taking charge of that household, however skilled he may be in his Apprenticeship, for there are many very necessary qualifications essential in those who are promoted to the higher ranks of the order.

#### OF REPRESENTATION.

As the officers of every Lodge are the proper representatives of their own Lodge, still for the sake of equal representation, the officers are allowed Deputies, when unable to attend themselves, which Deputies must be appointed by the majority of every Lodge, when duly congregated, and their appointment shall be attested by the Secretary, with the seal of the Lodge; and every Lodge has the privilege of instructing their Master and Wardens or their Deputies for their conduct in the Grand Lodge.

But no individual can appear for more than one Lodge at a time. Lodges shall have place according to the date of their constitutions. If any Lodge shall cease to meet regularly for twelve months successively, its charter shall be void.

#### FORMING A NEW LODGE.

Every Brother ought to be a member of some Lodge; nor is it proper that any number of Brethren should withdraw or separate themselves from the Lodge in which they were made or admitted members, without good cause; although the right is an inherent one, and can

never be restrained by any power whatsoever ; still such separation is improper, unless the Lodge become too numerous for working ; in which case, a sufficient number may withdraw with the approbation of the Lodge, in order to form a new one. Before application can be made to the Grand Lodge, they shall pay all dues to their Lodge, and give them notice in writing, that they intend to apply to the Grand Lodge for a warrant to form a new one. The Lodge then shall certify to the Grand Lodge the cause of the application, and at the same time shall recommend the Brethren best qualified as Master and Wardens. No set of Masons shall take upon themselves, without such warrant, to work together and form a new Lodge.

#### OF ATTENDANCE.

Every Brother ought to belong to some regular Lodge, and should always appear therein properly clothed : truly subjecting himself to all its by-laws, and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence, as the said laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every Lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge that he was detained by some extraordinary and unforeseen necessity.

None have a right to vote in the Lodge but such as are Members.



No Brother shall be a Member of more than one Lodge at a time.

#### DUTY OF MASTERS.

Every Master of a Lodge should himself carefully study the foregoing charges and cause them to be frequently read in Lodge, that they may make their impression upon the minds of the Brethren which from their importance they deserve.

Every Lodge shall keep a book containing their by-laws, the names of all their members, with a list of all Lodges, under the same Grand Lodge, with the usual times and places of meeting of such Lodges, and such other necessary parts of their transactions as are proper to be committed to writing.

No new Lodge is acknowledged, nor can their officers be admitted into the Grand Lodge until such new Lodge is first regularly constituted and registered by the authority of the Grand Lodge.

#### DEFINITIONS.—LODGE.

"The term *Lodge* is generally applied the congregation of Freemasons, as well as the Hall in which they meet; but, technically speaking, the Lodge is the Tabernacle, or Ark of the Covenant, as constructed by Baza-leel, by the command of God delivered to Moses, which contained the Tables of the Laws. Under the wings of its cherubim, upon the Mercy Seat, the SHEKINAI resided, from whence the Divinity delivered his Oracles to Moses.

## AHIMAN REZON.

The Book of Constitutions is usually denominated *Ahiman Rezon*; which is a corruption of three Hebrew words, ACHI MAN RATZON, which signifies the thoughts, or opinions of a true and faithful Brother.

## DECORATIONS OF LODGES.

The Decorations of the Grand Lodge are crimson and gold; and those of subordinate Lodges, light-blue and silver.



## CONSTITUTIONAL RULES,

FOUNDED ON THE ANCIENT LANDMARKS.

I. "Any five regular Lodges can form and constitute a Grand Lodge, in a state, kingdom, or nation, where no Grand Lodge is already established; and possess the right of forming a code of laws for their government."

II. "No Brother, either of the Grand Lodge, or of a private Lodge, can be recognized as an officer, until after he is installed."

III. "No officer can resign his office after he is installed; nor can any election be held, but at the constitutional meeting for that purpose."

IV. "No Freemason should be elected to an office in consideration of his fortune or rank in society, but from a consciousness of his real merit and ability, and from the belief that he will fill his office with honor to himself and with advantage to the Lodge."

V. "No Freemason chosen to any office can refuse to serve (unless he has before filled the same office) without incurring the penalties established by the by-laws."

VI. "No convocation of Ancient York Masons can be held within the jurisdiction of any Grand Lodge, without a warrant of constitution from that body, or a dispensation from the presiding Grand Officer."

VII. "Every Lodge which shall cease to meet for twelve calendar months, shall be deemed extinct, and lose its former rank, if reinstated; unless it shall be revived by one of its former officers, or three old Members."

VIII. "All Masonic power being derived from the Grand Lodge, no private Lodge can suspend its meetings without forfeiting its warrant."

IX. "No Lodge can, at an extra meeting, alter or expunge the proceedings had at a regular meeting."

X. "None but Past Masters, who are members of the Grand Lodge, are eligible to office in the Grand Lodge, or as proxies for Lodges."

XI. "No Lodge can interfere in the business of another Lodge, or give degrees to Brethren who are members of other Lodges."

XII. "No candidate can receive more than two degrees in one night, nor any number of candidates more than five degrees in the same night. The Grand Lodge can, for special purposes, grant a dispensation to increase the number of the latter, but not the former."

XIII. "No '*ex post facto*' law shall be made, either by the Grand Lodge, or by a private Lodge, nor any law be passed which may be repugnant to the laws of the land."

XIV. "No visitor shall be allowed to enter a Lodge without undergoing an examination agreeable to ancient form and usage, or being properly vouched for."

XV. "Every Freemason shall be obliged to wear his apron in the form established by the degrees he has received."

XVI. "Every applicant for initiation must be born of free parents, be of mature or legal age, under no bondage, in the perfect enjoyment of his senses, hale, and sound, not deformed, nor dismembered, his manners irreproachable, and a firm believer in the existence of a Supreme Being."

XVII. "No woman, or eunuch, nor an old man in his dotage, can be initiated."

XVIII. "No Brother can be recognized as a Past Master, but one who has served as Master of a regular

Lodge of Ancient York Masons, during one term of office."

XIX. "No entered Apprentice can join in any debate, that may be brought before the Lodge. Fellowcrafts and Master Masons possess this privilege, but none but Master Masons shall be allowed to introduce a motion."

XX. "On St. John the Evangelist's day (27th Dec.), annually the Brethren shall meet in Grand Communication, from whence they shall walk in procession to some place of worship, and there attend divine service."

XXI. "Every private Lodge, as well as every Brother has the right to appeal to the Grand Lodge, whose decision is final."

## PART V.

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### RESOLUTIONS, DECISIONS, AND OPINIONS.

#### ACCOUNTABILITY OF MASONS.

(From the Masonic Magazine, Vol. I, page 36.)

“**EVERY** Member of the Fraternity is accountable for his conduct as a Mason, to any regularly-constituted Lodge; but if he be a member of a particular Lodge, he is more immediately accountable to that Lodge. A Mason acquires some special privileges by becoming a member of a Lodge, and he has to perform special services, which he might not otherwise be subjected to.— But he enters into no new obligations to the Fraternity generally, and his accountability is not increased any further than regards the faithful performance of those special duties. Hence, the only difference between those Brethren who are members of Lodges and those who are not, is, that the members are bound to obey the by-laws of their own particular Lodges, in addition to their general duties to the Fraternity. Again: Every Mason is bound to obey the summons of a Lodge of Master Masons, whether he be a member or otherwise. This obligation on the part of the individual, clearly implies a power in the Lodge to investigate and control his conduct in all things which concern the interest of the Institution. This power cannot be confined to those Brethren who are members of Lodges, for the obligation is general.”

## QUALIFICATIONS OF CANDIDATES.—LITERARY.

(From the Masonic Magazine, Vol. VI, page 164.)

“It is certainly greatly to be desired that all candidates for Masonry should at least be able to write their own names. Nevertheless, the admission of an individual incapable of doing this would not, in our opinion, be a violation of any fundamental law of the Institution.—The only regulation which has any direct bearing upon the question, is that by which the application is required to be made in writing and signed by the petitioner. But the civil law regards the ‘mark’ of an individual as equivalent to his signature, and the same rule has, so far as we are informed, with a single exception, obtained in Masonry. The exception is in the regulations of the Grand Lodge of England, under whose jurisdiction ‘an individual who cannot write is ineligible to be admitted into the Order.’ At least this is the construction given in a note to the article requiring the candidate to ‘subscribe his name at full length’ to his application or petition. It is however to be regarded as a local rule; for there is no such prohibition in the general regulation.—Even the requiring the candidate to sign his own petition is a modern regulation. Two hundred years ago the ability to write was a rare accomplishment among the middling classes; and if we go back one or two hundred years further, we shall find that it was not a very common attainment even in the higher ranks of society. It was not anciently required as a qualification for admission into the Fraternity, or there would have been but few Masons.”



## PHYSICAL REQUISITES OF CANDIDATES — LOSS OF LIMBS, ETC.

(From the Masonic Review, Vol. IV, page 120.)

“THERE is a law governing the case, a plain and positive law, and which is obligatory upon all—especially Masters of Lodges. The copy of the ‘Ancient Constitutions’ contains the following provision: ‘Every person desiring admission must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a man ought to be.’

“Now we ask, whether a man who has had the misfortune to have his leg taken off above the knee, or an arm above the elbow, is not ‘deformed or dismembered;’ whether he is of ‘hale and entire limbs.’ If not, he cannot be made a Mason. To satisfy all that this is not a new thing, or an interpolation upon the laws of the Craft, we quote the following regulation as it was first embodied in the ‘Regulations’ and published by Anderson, in the earliest printed copy of the ‘Ancient Constitutions:’ ‘No Master shall take a ’Prentice that is not the son of honest parents, a perfect youth, without maim or defect in body and capable of learning the mysteries of the art.’ —(*Anderson’s Const.*, p. 135.)

“The same provision existed at a still earlier date. In the reign of James the Second, about the year 1688, the following was in force: ‘and that the Apprentice should be free born, and of limbs whole, as a man ought to be.’ Again—‘That he be made able in all degrees, that is, freeborn, of good kindred, true, no bondsman, and that he have his right limbs, as a man ought to have.’

“Dalcho’s old ‘Ahiman Rezon,’ of 1807, contains the same provision as the copy published under the authority of the Grand Lodge of Ohio. To conclude our author-

ities on this subject, we quote from the Constitution of the Grand Lodge of England, edition of 1847, the latest: 'No Master should take an Apprentice, unless he has sufficient employment for him; and, unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art.'—(*Art. 4, Anct. Charges.*)

"These quotations clearly show that the law now in force, is the same, substantially, that it has always been. This law is binding upon every Mason; and more especially is every Master of a Lodge bound to see that this law is not violated. And, we hold, that should any Lodge, or Master of a Lodge, so far forget the duty they owe to the Craft, to preserve inviolate the 'fundamental laws' of the Order, as to pretend to confer the degrees upon such, no other Lodge or Mason is bound to recognize such work. In this we are sustained by the Grand Lodge of Kentucky. We invite the attention of Masters of Lodges to this matter: we have told them what the rule is, and where it may be found, and beg they will consult the law for themselves.

"**RULE 17.**—When the physical disabilities of a candidate, are not such as to prevent him from being initiated into the several degrees and mysteries of Freemasonry, his admission shall not be construed an infringement upon the ancient landmarks, but on the contrary, will be perfectly consistent with the spirit of the Institution.—(*Rule of the Grand Lodge of Ohio, p. 179.*)

"If they are not such as to prevent him from being initiated now, what should be his physical disabilities to come within the rule? We suppose the loss of one eye, or an ear, or a finger, or a toe, would not be such a disability, 'as to prevent him from being initiated.' But if the candidate is deprived of any of the

members or faculties, which are called into requisition during the process of initiation, then, he cannot be initiated.

“If he was altogether deprived of the sense of hearing, or sight, none would dream that he could be received. Why? Because it is necessary for him to see and hear in order to be instructed. But his limbs—his arms—his legs, are as much required as the power to see. Without a limb he cannot be practically instructed, and this is the kind of instruction required. The same unchanging and unchangeable rule which requires the use of sight and hearing, requires the use of his limbs.

“The rule in Kentucky is as follows: ‘When the deformity of a candidate is not such as to prevent him from being instructed in the arts and mysteries of the Craft, the admission will not be an infringement upon the ancient landmarks, but will be perfectly consistent with the spirit of Freemasonry.’ (Mississippi has a similar rule.)

“This, we think, is consistent with the universal law: for no man with but one leg or one arm can be ‘instructed in the arts and mysteries of the Craft.’ The Grand Lodge of Florida approves of this rule. The Grand Master of New York says: ‘I must call your attention to the deliberate decision made and published by the Grand Lodges in the United States, that it is not a necessary qualification of a candidate to be whole and perfect in body, as well as in mind.’ As plain a fundamental principle as words can express, has been here solemnly set at naught, and with a mockery of pretended reasoning.

“The Grand Lodge of Arkansas says, in referring to this practice: ‘By the ancient law it could not be done. Changes cannot be made. If legless men can be admit-

ted, why not admit women?" The Grand Lodge of the District of Columbia, at its recent session, declares its concurrence with the sentiments of the Grand Lodge of New York, and that of Arkansas, and adopts the rule of the Grand Lodge of Kentucky.

"We believe that 'it is not in the power of any man to make innovations upon the body of Masonry.' The world may change, and men may change, but Masonry cannot change, and remain Masonry. It may be altered by ingenious minds: the Vandalism of the present, which has no veneration for the excellent and honored of antiquity, may invade our beautiful Temple, reared by pious hands, and 'constructed by so many celebrated Craftsmen,' and change it to something else: but in the process of transmutation, the loved and cherished of three thousand years will breathe its last. The Masonry of Antiquity, invested with so many hallowed associations, and charged with a Mission of so much importance, will be robbed of its instrumentalities, and die a martyr to the progress of a mock benevolence. That venerable organization which laid the foundations, and with shoutings brought forth the cap-stone of the first and second Temple, — which deposited the sacred treasures, and placed the sacred gift in the 'most holy place,' and witnessed the manifestation of God's presence, and which for three thousand years has sheltered the sacred fire, will be scattered in fragments to the winds of heaven. It cannot, must not be. Let the world change: let other institutions, with their peculiar dogmas and objects, grow up, and live their brief hour and die; but, Brethren, lay not violent hands upon our venerable Order. It may seem a hardship that one who is so unfortunate as to be destitute of an arm, but who is otherwise in mind and morals fully qualified, should be excluded. But there is no greater hardship in



his case, than in that of his wife. She is excluded by the same rule, and without a murmur she submits. Let others learn from her. A man without a leg or arm might be 'worthy' but he cannot be 'well qualified.'

"In your 'Review' for this month, under the head of 'Physical Requisites of Candidates,' you notice the fact of a subordinate Lodge having conferred the degrees upon one who had the misfortune to be in a maimed condition, having but one leg:—and lay down the law from the 'Ancient Constitutions' governing such cases, which, as you say, is obligatory upon all, especially Masters of Lodges. What you have there written upon the subject, is sufficient to satisfy any person that such an act is a gross innovation upon, and rebellion against, the real 'landmarks' of the Order. But, as it may be contended, and is so decided by some bodies of Masons, that the change in the character of our Institution, from 'operative and speculative,' to speculative only, has vindicated the propriety or necessity of a departure from the 'Ancient Constitutions, in certain cases, and particularly as to the prerequisites of candidates: yet there is still another reason presents itself most forcibly to the mind of every reflecting man, and of which none can plead ignorance (as they sometimes do of the 'Ancient Constitutions'), why one who has lost a limb should not, and cannot be made a Mason. I allude to the established ceremonies in conferring the degrees, as being one of the principal parts of the 'Body of Masonry,' in which all must admit, more especially Masters of Lodges, 'that it is not in the power of any man or body of men to make innovations.' These are the same, and cannot in any case be dispensed with in making a Mason. In these ceremonies, each and every limb of a man is brought into requisition. He may be deformed by being a little



bent, and not 'upright in body,'—may have lost an eye or a little finger, and still be able to go through, and be instructed in, our art. But if he has lost a leg or an arm, how is it possible for such a one to take the first step in Masonry, much less to obtain that which he must receive in a certain manner, and communicate in the same form?—*Extract of a letter from the G. M. of the G. L. of Illinois.*"

## I N T E M P E R A N C E .

(From the Masonic Magazine, Vol. VI, page 343.)

"Resolved by this (Michigan) Grand Lodge, That all Lodges under its jurisdiction are requested to be particularly careful to admit no candidate of bad moral character or intemperate habits within their Lodges, and wherever that vice shall appear among their own Members, it shall be the duty of the Lodge forthwith to appoint a suitable committee to wait upon such Brother and forewarn him or them of the evil consequences, and if not reclaimed after a reasonable time, such Lodge or Lodges shall forthwith proceed to make out a summons for such offenders to appear before the Lodge, and answer for such unmasonic conduct: and unless such offenders shall satisfy the Lodge that he will abandon those habits (and in that case they may stay further proceedings until sufficient opportunity be given to test the sincerity of the promise) they shall proceed to suspend him for a limited time, and when that shall have expired, if not reclaimed, then they shall proceed to expel him from all the benefits of Masonry."

## I M M O R A L A N D U N M A S O N I C C O N D U C T .

(From the Masonic Magazine, Vol. VIII, page 353.)

"*Question.*—We have a Lodge here. The by-laws inflict punishment for immoral conduct. A charge has

been preferred against some of our Brethren for gambling with each other for money. When investigating the case, a demurrer was made, setting forth that gambling for money was not immoral and unmasonic, and therefore not implied in the by-laws. The case was suspended to alter the by-laws; when the following resolution was offered as an explanation of immoral conduct, viz: 'Resolved, That we consider gambling for money, drunkenness, and profane swearing as immoral conduct.' Now, will you please to say whether ancient or modern Masonry has not assumed a standard of morals, which denounces these practices as immoral: and which standard should be observed by every lover of Masonry?

*Answer.*—We will not admit the possibility that any reasonable man, who has been educated in a christian community, can for a moment seriously entertain a doubt that gambling, intemperance, and profane swearing, are in themselves, and in their influences, immoral and of evil tendency. Being immoral, they are unmasonic.—The practice of them by members of the Fraternity is, therefore, in derogation of Masonic principles, Masonic laws, and Masonic obligations; and according to the extent to which it is carried furnishes justifiable grounds for admonition, suspension, or expulsion from the Institution. As to the correctness of these views there can be no doubt. But not so as to the degree of indulgence requisite to constitute an actionable offense. To determine this point in a manner that shall be equitable and just to the accused, and at the same time vindicate the character of the Lodge from the suspicion of countenancing the derelictions of its unworthy members, might be attended with some difficulty. It will not do to denounce, as a gambler, every person who may occasionally play at cards or other games for money; nor him as a drunkard,

who now and then drinks a glass of brandy and water; nor him a profane swearer, who, sometimes, but not habitually, utters a foolish or vulgar oath. Such practices may be wrong, they may be immoral in their tendencies, but it by no means follows that they are criminal to an extent that calls for penal proceedings either at the tribunal of law or morals.

“But where shall the line of criminality be drawn? The question is not easily answered. The ultra reformer would punish for a very slight infraction of his impracticable code; while the libertine and sensualist would object to all punishment whatever. It has been said, that truth lies between two extremes. It may be that in the present matter, the line of positive criminality is similarly located. None will deny, that he who pursues gambling as a profession, as a means of livelihood, is a gambler: nor that he that is habitually intemperate, is a drunkard; nor that he who constantly blasphemes, using the name of his Creator irreverently, is a profane swearer. Against all such,—as against ‘libertines and atheists,’—the doors of our Lodges should be forever closed. If, through negligence, or other cause, such men unfortunately gain admission, it is the high and imperative duty of the Lodge to institute immediately, and without fear or favor, the necessary proceedings to effect a reformation or expulsion.

“‘A Mason,’ says one of our oldest charges, ‘should avoid all manner of intemperance and excess, which may prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity.’ He is to ‘seek to acquire’ those virtues ‘which give him command over himself, and enable him to govern his own family with affection, dignity, and prudence; checking every

disposition injurious to the world,' and avoiding those practices which tend to the destruction of morals, or to the prejudice of those social and civil laws, the preservation of which is essential to the welfare and happiness of society. 'Masons ought to be moral men,' 'avoiding all excess injurious to themselves and families;' is the language of another of the ancient charges. Neither can they be profane swearers, without violating the sacred duty with which they are solemnly charged on their initiation, never to mention the name of God, 'but with that awe and reverence which are due from the creature to the Creator.'

"Such, very briefly, are a few of the duties which those who have assumed the obligations of Masonry owe to themselves and to the Institution. They are obligatory on all Masons; and a willful and continued violation of them would be unmasonic conduct, and proper cause for discipline. The character of the Institution, and the principles it inculcates, are to be inferred from the character and conduct of its Members. This is the only standard by which the uninitiated will consent to judge of its effects and usefulness. And of this we have no right to complain. It is a just and proper standard. 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

"Gambling, intemperance, and profane swearing are, therefore, incompatible with the Masonic connection, and the former or the latter must be abandoned, whenever they are unhappily found to be combined in the same person."

#### THE FIRST TEMPERANCE SOCIETY.

(From the Masonic Magazine, Vol. VIII, page 73.)

"The following paragraph, from the Nashville Union, is an interesting fact in Masonic history: Temperance



has always been one of the cardinal virtues of the Order. 'The Mercury of yesterday contains an ancient pledge of teetotalism, written and signed by a bachelor of divinity and preacher of the Gospel, in England, two hundred and eleven years ago.' It may be interesting to the friends of the cause to know, as a mere matter of history, that the first temperance society on record was established by the Freemasons of Italy, just a century since. On 28th April, 1748, Pope Clement XII, issued his celebrated bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but for the purpose of evading the temporal penalties of the bull, which extended in some instances to the infliction of capital punishment, they changed their exoteric name and called themselves Xerophagists. This is a compound of two Greek words, signifying 'those who live without drinking.' This is the title they selected, because they then introduced a pledge of total abstinence into their by-laws; and, hence, the Freemasons of Italy may claim the honor of having taken the initiatory step in the great reformation which has since done so much good to mankind.

A. G. M."

FESTIVAL DAYS.—REGULAR MEETINGS.

(From the Masonic Review, Vol. IV, page 141.)

"Can a candidate at the previous regular stated meeting be balloted for on St. John's day following, either June 24th or December 27th? Is it a regular meeting for that or the like purposes? And if such meeting be held without notice to the Brethren on those days as of an urgent meeting, would the business thus transacted be regular?"

"*Answer.* — The phrase 'regular meeting,' we have



long considered a very improper one, when applied to the meetings of a Lodge. Meetings of Lodges are either stated, such as take place at stated periods, or they are special, appointed, or called, on other than the time fixed by the by-laws. But they are all regular—that is, such as are contemplated or provided for by the by-laws of the Lodge, or the regulations of the Grand Lodge, or required by the emergency of business. An irregular meeting would be an illegal one—such as could not and would not be sanctioned by Masonic law. The phrase ‘regular stated meeting’ is still worse. A stated meeting must be a regular meeting; for what kind of a meeting would be an irregular stated meeting?—or an irregular called meeting? All meetings, we repeat again, whether stated or called, must be regular meetings, conformable to law, or no business could be transacted at them; they would not be meetings of the Lodge, but a mere assemblage of Masons.

“But to the question. The festivals of St. John the Baptist and St. John the Evangelist, are festival days in our calendar; but they are not days for business, unless a stated or appointed meeting happen to come on one of those days. They are Masonic days, and Lodges generally meet on them, but not as a stated meeting. The law requires a petition to be presented at a stated meeting, and cannot be acted upon (that is, the candidate cannot be balloted for) before the next stated meeting. By this rule it was contemplated that ample time would be afforded (one month) to investigate the character and fitness of the applicant. But suppose the stated meeting of the Lodge came on the 23d of June, at which meeting a petition was presented for initiation, would it be proper to consider the 24th a stated meeting, and ballot for the applicant? We think not. It may be that his

character and qualifications can be as well known in one day as in a month; but it is not so presumed, and it would be a dangerous precedent to so construe the custom as to make it conflict with the positive law. The 24th of June and the 27th of December are stated annual days for the meeting of the Lodge as festival days, but not as stated meetings for business. Applications for initiations should always lay over one lunar month, at least, unless in cases of great emergency.

#### BALLOTING.

(From the Masonic Review, Vol. IV, page 60.)

“It would be bad policy to permit a ballot to be taken when it was known that a difficulty existed between the applicant and a member of the Lodge, until that difficulty was adjusted—more particularly so, when the interested member was absent, and on the voucher of one present, that the difficulty should be settled. That member might honestly believe that he could succeed in having it adjusted, but might find himself mistaken, and the consequence would be, the introduction of discord into the Lodge, in violation of the Old Regulations.

“When the investigation of character, etc., is assigned to a committee, and they, having attended to their duty, but not yet completed it, so as to enable them to make a satisfactory report, it would be indecorous to refuse them a longer, in order to give them a sufficient, time, to make a satisfactory report. And especially would it be improper to discharge them, appoint a new committee, and permit them to report instant.

“Where such haste is manifested to have an applicant received during the absence of a member known to have an objection, we should consider it the duty of those present to cast a negative vote, in order to prevent a vio-

lation of Masonic law, by admitting a member without entire unanimity.

“After the committee on character has made a report, (more especially if that report be unfavorable), and the by-laws or constitution of the Grand Lodge contain a provision that “no petition shall be withdrawn after the committee on character has reported;” the Master of a Lodge would be recreant to his duty to permit their violation, by putting a motion to reconsider the vote which rejected him. In such case, the applicant must be declared rejected. The petitioner cannot come before the Lodge again for consideration, except by filing a new petition, to be referred and acted on as the by-laws prescribe.”

#### BALLOTING, WITHDRAWING, PETITIONS, ETC.

(Masonic Review, Vol. IV, page 139.)

“Three months ago, there were four petitions presented to our Lodge for initiation. The committee reported favorably on all the petitioners, and they were balloted for as they stood on the minutes, and were all rejected. A motion was then made by a brother to reconsider the vote—which motion was laid over until the next stated meeting, when they were balloted for again, which proved favorable, and the Lodge proceeded to initiate them as they stood recorded on the minutes. One of the brothers was absent during the time of balloting, but came in afterward, and made objections to one of the petitioners, stating that he was not worthy to become a member of our Order. This caused considerable excitement, and his initiation was deferred from one meeting to another, until finally the Lodge thought it advisable to withdraw the petition.

“*Question.*—Were we bound, as a Lodge, to initiate

him, or had the brother a right to withdraw the petition, or not.

“*Answer.*—The practice of reconsidering a vote by which an applicant has been rejected, is a very bad one. If he is rejected, the decision should stand, and every member should quietly acquiesce in that decision. If it is thought advisable to present the name again for initiation, let it be done as it was before, by petition at a stated meeting, referred to a committee, and laid over to the next stated meeting. This should have been the course taken in the above case.

“But the Lodge did reconsider the vote, and order another ballot, when the applicants were all accepted. After the ballots were cast, but on the same evening, a member came in who had not been there in time to deposit his vote, and objected to the initiation of one of the candidates, stating that he was unworthy to be received. Under these circumstances, was the Lodge bound to initiate him, notwithstanding the circumstances? Certainly not. On the contrary, we think the Lodge would have greatly erred by initiating him after the objection was made. No one should be received against the will of a member of the Lodge. On this subject the Old Constitutions as well as the present universal law of Masonry, require entire harmony of opinion. But the objector was not there in time—why did he not come and cast a negative vote? Perhaps he could not get there in time, or was unavoidably delayed. He was in time to make the objection before the person was initiated. ‘But what is to be done—the Lodge has voted on his case, and decided to receive him—how must they proceed?’ We see no particular objection to allowing the brother, who came in and objected, to deposit his vote yet—there will then be a negative, and the appli-



cant, of course, rejected: a very easy and simple process.

“‘But cannot the brother who presented the petition, withdraw it?’ We think not, more especially after a ballot has been taken in the case. Petitions should never be withdrawn, to avoid a rejection on account of the applicant’s unworthiness. In extreme cases it may be permitted before a ballot—never afterward.

“To show our correspondent the propriety of admitting the objection, even when made after the ballot has been cast and the applicant accepted, we shall state a case that occurred in this State. An applicant had been balloted for and accepted. After transacting some other business, the Lodge was about proceeding to initiate him, when a member who had not been present when the ballot was taken, came in. He inquired who it was they were about to initiate. The W. Master informed him, and inquired if he knew any reason why he should not be received? The Brother said he did. The applicant had been in his employ, and he had very recently discovered that he (the applicant), had proved dishonest, and robbed him of a very considerable sum of money! We need scarcely say he was not initiated. Had the Lodge acted upon the principle, that, having decided to receive him, they could not retract, but must complete their intentions, what would have been the consequences? To the lasting disgrace of the Craft, the candidate might have been met at the door as he retired, and conducted to prison, and ultimately to the Penitentiary! An unworthy man may be stopped at any time before he is introduced, if a valid objection is made; and knowing that objection, he should be formally rejected.”



## RECONSIDERING BALLOT, AND WITHDRAWING PETITION.

(From the Masonic Magazine, Vol. VII, page 231.)

*“Question?—*A. petitions a Lodge for initiation; the committee of investigation reports favorably, the box is prepared, and B. rises and asks the Lodge to excuse him from voting, stating that suspicions are held that A. will be rejected, and desires by this method to define his position, in case of the rejection, that he may not be chargeable with it. The Lodge excuses B., takes the ballot for A., and all is fair—the petitioner is consequently found worthy. The Lodge is called off and no work done. During the time, it is intimated that A. shall take but one degree, of which A.’s friends inform him. When the Lodge is called on again, the friends of A. state, that, apprehending that his introduction may be productive of discord, they desire to reconsider the vote, in order that they may not compromit the dignity and character of the Lodge. The vote is reconsidered. A motion to withdraw the petition and return A. his money, prevails unanimously. Is this proceeding regular? and have the Ancient Landmarks been kept in view?

*“Answer.—*It was undoubtedly competent for the Lodge to excuse B. from voting, though the reason assigned for wishing to be excused, would ordinarily be deemed insufficient. As a general rule, a member of a Lodge is not, and ought not to be allowed to throw upon others the responsibility of admitting or rejecting a candidate: nor will any good Mason, except for urgent and peculiar reasons, attempt or desire to do so. The balloting for candidates is a high and responsible duty, intrusted exclusively to members of Lodges, and the manner in which it is discharged is of the utmost importance

to the character and prosperity of the whole Fraternity. Regarding the subject in this light, many of the Grand Lodges expressly provide, by constitutional regulations, that every member of a Lodge, if present, shall vote on the admission of candidates, unless excused by the Lodge, thus taking the power of granting the excuse out of the hands of the Master, and requiring a majority vote of the Lodge. We see nothing positively irregular in the action of the Lodge on the petition. A. had passed investigation and the ballot without reproach. He stood before the Lodge and on the record as a fair and eligible candidate, and was entitled to the degree. But notwithstanding this, for reasons not stated, his friends foresaw that his admission might disturb the harmony and perhaps injure the prosperity of the Lodge. This, like true and faithful Brethren, they were desirous to avoid, even at some inconvenience and disappointment to their friend. They therefore asked to have the vote, admitting him, reconsidered, and his petition and fee returned. The Lodge granted their request, and thereby restored the petitioner to just where he stood before he made the application for admission. He is therefore at liberty to renew his application at any Lodge within whose jurisdiction he may hereafter reside. Had he been rejected, the case would have stood differently. The petition could not then have been withdrawn. We have said there was nothing positively irregular in the proceedings of the Lodge: and yet a little different course would have been more regular. We should not have moved a reconsideration of the ballot. That is a matter not to be reconsidered, except for pressing reasons, if at all. Beside, in the present case, it would seem to warrant the inference that the Lodge had unexpectedly been put in possession of information in relation to the candidate.

which, if previously known, would have changed the result of the ballot. This was not probably the case, nor was it probably the design or wish of the Lodge to leave any such imputation upon his character. But all grounds for suspicion or unfavorable inference, would have been removed, had a motion to allow the candidate to withdraw his petition at his own request been substituted for the motion to reconsider the ballot, or had the latter motion been made."

#### BALLOTING FOR CANDIDATES.

(From the Masonic Magazine, Vol. V, page 167.)

"No motion could be made to reconsider after the ballot was declared. If there were but one black-ball, a second ballot would have been in order. A second ballot would also have been regular against two black-balls, if either was cast through mistake, and so declared to be by the Brother casting it; and it would have been admissible, if requested by a member of the Lodge on the presumption that both might have been cast by mistake. A second ballot, however, settles the question: as do three negatives on the first.

#### VOTE ON BALLOT CANNOT BE RECONSIDERED.

(From the Masonic Magazine, Vol. VII, page 164.)

"*Question.*—After the ballot box passes and the candidate is rejected, or black-balled, can the vote be reconsidered, or can the petition be withdrawn?

"*Answer.*—We do not understand that a motion to reconsider a ballot on the application of a candidate for the degrees, would, under any circumstances, be admissible by any known Masonic law or usage.—The most correct process, as we understand it, is this: A candidate applies in writing for the degrees; his application is read in open Lodge and usually referred

to a committee for investigation. At the ensuing meeting of the Lodge the committee make their report, the ballot is ordered, and the candidate is admitted or rejected. In ordinary cases this is an end of the matter. But there are exceptions. One of these is, when but one black-ball is found in the box. In this case, the Master usually orders a second ballot, with a view to ascertain that a mistake has not been committed. If on the second ballot the black-ball still remains, the balloting is at an end, and the candidate is rejected. The record must so be made up. There is no such thing as reconsideration. The candidate can be brought before the Lodge again only by a new proposition. His friends cannot avert the consequences of the ballot by withdrawing his petition after the result is made known. The petition belongs to the Lodge; but the fact of its rejection belongs to the Grand Lodge, and the benefit of it to the Fraternity at large. We wish not to be misunderstood here. We do not approve of the publication of rejections. It is enough that they are privately communicated to the Grand Lodge, and by the Grand Secretary to the Lodges in the state; Lodges out of the state possess the inherent means of ascertaining the fact if they should ever have occasion to know it."

#### BALLOT ON PETITIONS NECESSARY.

(From the Masonic Review, Vol. IV, page 203.)

*"Question.*—If a committee on a petition for degrees report unfavorably, is there any necessity for a ballot?

*"Answer.*—Yes: A petition is referred to a committee to investigate the character and standing of the applicant—whether or not he is a suitable person to be received into our Institution. That committee reports either favorably or unfavorably, according to the result



of their investigations. The report is merely a basis for the future action of the Lodge. The Lodge expresses its determination to receive or reject the applicant, not by the report of a committee, but by a vote of every member present, given in their own prudent and peculiar way. And it is not until after that full expression of opinion is had, and one or more negatives are found, that the applicant can be said to be rejected. It is the vote which rejects an applicant, not the report of the committee on his character. It is true, an unfavorable report would most likely, and perhaps should, produce an unfavorable vote. But suppose no vote was had on the case; could not another Lodge in the same town or city receive the candidate if it thought proper? He has not been rejected by the Lodge, according to the usual acceptance of that term, for that has, from time immemorial, been done by a vote,—and not by a report. Hence the necessity for a ballot.

“The custom of balloting, in all cases, is an immemorial usage, while a committee of investigation is comparatively a recent invention. Such a course was not known a hundred and twenty years ago; and we doubt if it has been known half that time. It was, of old, the practice to propose a person verbally in open Lodge; it was then held under advisement a specified time, and then a ballot was had. In the meantime, every member was considered a committee,—each one endeavored to ascertain for himself the fitness of the individual to be received, and when the time arrived, gave his vote accordingly—no report being made in the case. As society changed, and Masonry became more prosperous, and individuals in society not so well acquainted with each other, a new plan was adopted to ascertain the fitness of the applicant. His petition was required to be in writ-



ing, setting forth his age, occupation, and residence. In order to divide the labors of the Lodge, a committee was appointed to inquire into his fitness, and report at the next stated meeting. After that report was made, an expression of the members was had upon receiving him; and by that, and not by the report, was he received or rejected."

BALLOTING ON PETITIONS IMPERATIVE.

(From the Masonic Magazine, Vol. IV, page 225.)

*"Question.*—Can a member of a Lodge, and an officer being present at a balloting for a candidate for the mysteries of Freemasonry, refuse to cast his vote when the petition has been regularly received, and the person refusing to vote having no constitutional scruples as to the proceedings and no objection to the candidate?

*"Answer.*—The admission of members into the Fraternity is not only one of the most important, but it is one of the most responsible duties with which the Lodges are charged. This power was originally invested in the Fraternity at large, or rather in a specified number of Master Masons informally assembled. But the looseness of the regulation exposed it to abuse, sufficient caution was not exercised and unworthy persons were admitted. It was, therefore, as early as 1663, wisely determined to restrict the power to regularly-constituted Lodges, to make them the guardians of the Fraternity, to commit to their care and keeping its reputation and welfare. It was a great and sacred trust, and for the manner in which it shall be discharged each and every member of a Lodge is responsible, to the extent of his influence, not only to his own particular Lodge, but to the whole Fraternity, for all are interested in his acts, when those acts are of a character to affect the whole, either in reputation or interest. A candidate on entering the Frater-

nity engages to do and perform certain acts. If he fail in either of these, he so far fails in the discharge of his duties as a Mason. But he advances one step further, and affiliates himself, as every Brother should do, with a particular Lodge. He here enters into new engagements, and assumes new responsibilities and trusts. He engages to exert his talents and energies in the advancement of the interests, and in the attainment of the various objects for which the Lodge has been established. Among the most important of these, is the admission of candidates. So essential to the welfare of the Institution has a careful and rigid discharge of this duty been considered, that, as a general rule, it has been deemed wise and prudent to invest every individual member of the Lodge with the despotic power to reject whom he will, without questions as to his reasons or his motives, his honor and his conscience being presumed to be a sufficient guarantee for the propriety of both. Let us inquire, then, whether the inference is sound and logical, that this great power has been given to an individual member, to be exercised by him, or not, as he may deem expedient. On the contrary, has he not been clothed with it expressly for the preservation of the character and welfare of the Institution? If so, does he discharge his duty to the Fraternity, when he refuses or neglects, through fear, or partiality, or other secret motive, to exercise it? And if he may defer the performance of this duty, may he not, with equal propriety, refuse to perform any of his Masonic engagements? If one member may do this, why may not all? The by-laws of the Lodge may not in terms require that each member shall ballot, but they do provide that candidates shall not be admitted except by ballot.—These ballots must be cast by the members. This is a constructive or incidental duty, arising from a positive

provision of the by-laws, the performance of which is made obligatory on the Lodge by the regulations of the Grand Lodge. Now, whatever is the duty of a Lodge, it is the duty of every member to see performed; and whatever is required to be done by the members in their aggregate capacity, each individual member is required to assist in doing. There is not usually any provision in the by-laws which in terms requires a member to vote against an unworthy applicant for admission; yet he is under a constructive obligation to do so, and his refusal, or willful neglect to discharge this obligation, would subject him to the discipline of his Lodge. A Brother is charged, on his first admission into the Fraternity, not to recommend an unworthy person for its privileges. This is made a positive duty; but it carries with it the constructive duty, not less important or obligatory, to vote against such a person if recommended by another. His whole duty is not done until he has used all his influence and power to preserve the Institution against the admission of the unworthy. It is not, therefore, to be inferred, that because the by-laws or the constitutions do not expressly provide for a particular duty that the discharge of that duty is left to the option of the members of the Lodge. There are many collateral and constructive duties, like the one under consideration, which are necessary to a full and proper discharge of the positive duties enjoined by the established regulations. And this class of duties cannot with propriety be neglected. When a Brother joins a Lodge, he does it with the understanding and under an obligation to support the regulations, and to render his best services in performing the duties of the Lodge. One of these duties is the balloting for candidates for initiation. We are aware that this duty is frequently avoided in the Lodge, and so are many other

Masonic duties, or we should all be better Masons.— But it is the principle, not the practice, we are discussing. A bad practice cannot vitiate or impair the validity of a good principle.”

PETITIONS FOR EACH DEGREE.

(From the Masonic Review, Vol. IV, page 26.)

“*Question.*—‘After a candidate has been initiated, is it customary to pursue the same course in regard to his petitioning for the other degrees (F. C. and M. M.); that is, should the petition for either of these degrees be received at one stated meeting, and laid over to the next stated meeting, before there should be a ballot for the passing or raising the candidate, where there are no objections found against him?’

“*Answer.*—When a person makes application to a Lodge to become a Mason, it is supposed that his application is for all the degrees of symbolic Masonry—E. A., F. C., and M. M. If admitted to the first degree, there is no necessity for him to make a formal application, by a written petition, for the second degree. As soon as he has passed his probation in that degree, and become sufficiently well-skilled in its mysteries, he can be passed to the second, and in the same way to the third. It is supposed that no man applies for the first degree alone, or for the first and second. His petition is ‘to become a member’ of the ‘ancient Institution.’ He cannot be a member of a Lodge, nor entitled to vote, nor share in several other privileges, until he is a ‘member’—Master Mason. Hence the original petition is understood to be for all the degrees conferred in a blue Lodge.

“Should an individual be rejected at any stage of his progress, after he has received the first degree, it might be necessary afterward for him, should he wish to pro-



ceed, to file a written application, before the sense of the Lodge could be taken on his further progress. Such an application should lay over one month, and be acted on only at a stated meeting, unless the by-laws of the Lodge or of the Grand Lodge under which it works, make provision for a different practice. Such, we believe, would be a safe and consistent practice."

BALLOTING ON EACH DEGREE.

(From the Masonic Magazine, Vol. VI, page 360.)

"It seldom happens, if ever, that every member of the Lodge is present when a candidate is balloted for; and it is very possible that the only one in possession of reasons sufficient for the rejection of the applicant may be absent when his petition is acted on. It is, consequently, very proper, whenever such is the case, that the Brother who would have opposed his reception in the first instance had he been present, should be allowed another opportunity for the purpose, and to have his objections removed, if not well-founded, or the farther advancement of the candidate arrested, should it appear upon mature deliberation that he is unworthy of the privilege he seeks to obtain. Beside, it may be received as a sound maxim, that no one who has been once admitted within the portals of the Lodge, and initiated as an Entered Apprentice, will on slight grounds be refused further light; and that no one who has been admitted to the first and second degrees, will be rejected on his application for the third, except from an imperative sense of duty to the Masonic Institution."—(*Ex. from Rep. of Com. of G. L. of Ill.*)

(From the Masonic Magazine, Vol. VI, page 185.)

"Resolved (Missouri), That it is the duty of each subordinate Lodge to pass the secret ballot previous to conferring each degree in Masonry."



## ADMISSION OF MEMBERS.

(From the Masonic Magazine, Vol. VII, page 199.)

*“Question.*—It has been contended by some, that a Master Mason is entitled, as such, wherever he may be, to all the privileges enjoyed by Master Masons, until he shall be suspended or expelled, and that no member can black-ball an application for membership of a Master Mason to any Lodge, if he produces his demit or diploma of good character and passes the examination of a committee; while others say, they can black-ball a Master Mason, and that he is under the same rules and regulations of an application for initiation; and by this latter course, a member rejected is denied the right of trial or demand of specific charges, and is remediless; and thus summarily disposed of.

“Again: Have visiting Brethren the right to vote for the initiation of applicants for the degrees? and ought any person to be received, when it is known a Master Mason will black-ball him, whether such Master Mason be a member of the Lodge or not to which the application is made?

*“Answer.*—Lodges are composed of an indefinite number of Brethren, usually about fifty, some having more, some less, who are associated together under the authority of a charter from the Grand Lodge for the purposes of Freemasonry. This charter is granted to the petitioners and such other Brethren as they may see fit to associate with them. It neither requires nor prohibits an increase of the number of members. The Lodge is not, therefore, under any obligation to do either, unless required by some special and unusual provision in the constitution of the Grand Lodge. As a general rule, the Lodge is at liberty to admit or reject as it sees fit. None

other than Master Masons can properly be admitted to membership: and they cannot claim the privilege as a right. They must petition and be admitted by ballot; an opposite course would often be attended with dangerous consequences to the harmony and prosperity of the Lodge. The members must be allowed to select their own associates;—there is safety in no other course. If an applicant is rejected, he has no appeal; but his standing in the Fraternity is not affected by the rejection; his privileges remain the same; nor should the circumstance, of itself, be permitted to operate to his disparagement, either as a man or a Brother. His rejection may have been the result of personal dislike, the want of proper social qualities, or other similar causes, not affecting his moral character.

“To the second inquiry, we answer, that visiting Brethren have no right to vote on the admission of candidates for initiation. If a visitor knows any reason why an applicant should not be admitted, it is his duty to communicate it to the Master of the Lodge, that the objection may be properly investigated, and this is all that he has occasion to do. He cannot be permitted to interfere further than this with the transactions of the Lodge, unless he sees cause to enter complaint against it before the Grand Lodge.

“To the third inquiry: If the Master Mason is a member of the Lodge, he should communicate his objection to the Master or the committee of investigation, or be present to exercise his right to negative the applicant if he should see good cause. If he be not a member, then, he should communicate the nature of his objection to the Master of the Lodge. If neither of these be done, we see no sufficient reason to warrant the rejection of the candidate.”

PETITIONS TO LIE OVER.—REPORT OF COMMITTEE.—(MISSISSIPPI.)

(From the Masonic Magazine, Vol. VIII, page 59.)

“Your Committee would, however, recommend the strict enforcement of a rule, that a petition for initiation, and for each advancement of the candidate, shall lie over for consideration, at least one month, and that no action should be had upon such petitions except at regular meetings of the Lodge; and that no case shall be considered a case of emergency, except when the candidate is about to remove permanently from the state.—Many of the Grand Lodges have recently determined to adhere rigidly to this rule. The M. W. G. Master of Virginia says, ‘the impropriety of the opposite practice is evident without comment.’ The Grand Lodge of Florida expresses the opinion in which your Committee agree, ‘that no Grand Officer, or Grand Lodge, has a right to dispense with any ancient usage or constitution of Masonry,’ and declares this to be one of the ancient landmarks which cannot be changed by any authority.—The Grand Lodge of Ohio condemns the rapidity with which candidates are advanced generally as a violation of an ancient rule.”

RENEWAL OF PETITION ONCE REJECTED.

(From the Masonic Magazine, Vol. VII, page 132.)

“*Question.*—Is there any specified time for an individual to wait before he may petition the Lodge the second time, after his petition has been once rejected?

“*Answer.*—There is not. The written law of the Fraternity is silent on the subject, and the practice is not uniform. In some of the states it is regulated by the Grand Lodges in their constitutions, and in others it is

left to the local regulations of the subordinate Lodges. The periods usually fixed in such cases, are six and twelve months. But we are not favorably disposed toward this way of adjusting the matter. It is too loose and uncertain. It might happen that the cause of the rejection of the candidate may be satisfactorily explained and removed in twenty-four hours after the ballot is taken. In such cases, the Lodge should be at liberty to avail itself of the earliest opportunity to heal the wound it has causelessly, though unintentionally, inflicted on the feelings of an upright and honorable man. Under such circumstances, the delay would be cruelty. On the other hand, the candidate may not be any better qualified to receive the degrees, after the expiration of a year of probation, than when he was first proposed and rejected.—The most just to all parties, and, in our judgment, the safest course for the Institution, would be for each Grand Lodge, within its own jurisdiction, to prohibit by constitutional enactment the initiation of a candidate who has been once rejected in any other Lodge than that to which he originally applied for admission, except he obtain the written recommendation of at least six members of the Lodge rejecting him, three of whom should be the Master and Wardens. This is the regulation of the Grand Lodge of Massachusetts (see M. Mag., vol. v, p. 294), and leaves the matter where it properly belongs, in the hands of those who best understand it.”

## PETITION FOR MEMBERSHIP REJECTED.

(From the Masonic Magazine, Vol. V, page 295.)

“*Question.*—In a Lodge of Master Masons, a Brother Master Mason petitions for membership and is rejected. Does it affect his standing in that or other



Lodges? or is he, after said rejection, entitled to the privileges of the order, in visiting that and other Lodges?

“Are the proceedings of a Lodge of Master Masons binding and legal until they receive the signature of the Master?

“*Answer.*—The rejection of a candidate for membership does not affect his standing as a Mason, and he may continue to visit the Lodge rejecting him, or any other, until charges are regularly preferred against him, and he has been formally suspended or expelled; the refusal of the Lodge to receive him as a member, does not necessarily imply moral delinquency.

“The signature of the Master is not necessary to give validity to the proceedings of the Lodge. The approval of the Lodge and the signature of the Secretary make the records complete, unless the by-laws require the signature of the Master. But, in this case, the record would stand good even though the Master should withhold his signature. Were it otherwise, the Master might at any time annul the whole proceedings of the Lodge. He possesses no such power. It is rarely that the Master of the Lodge is required to sign the proceedings.”

HIRAM ABBIFF.

(From the Masonic Magazine, Vol. VII, page 128.)

“The word Abbiff is taken from the Hebrew word *Abbi* the possessive of *Abba*, and signifies *father*, or, figuratively, *superior*. The name, with its affix, may therefore be rendered, *Hiram, my father*; or it may be rendered, and we think, in view of the sense in which it is used, with greater propriety, *Hiram, my (or the) superior*; that is, the Master or Director and Superintendent of the works.”

## AHIMAN REZON.

(From the Masonic Magazine, Vol. II, page 11.)

“The Ahiman Rezon is a code of laws which has existed from time immemorial, for the government of the Craft, and is usually denominated, the Book of Constitutions. The word *Ahiman* signifies, ‘a brother prepared, or a brother of the right-hand.’ The word *Ahi* is literally translated, the ‘brother of the Lord.’ The word *Rezon* implies either lean, small, secret, or prince. The words are said to have been in use among the Fraternity in the time of King Solomon.”

## APPEALS FROM THE SENTENCE OF A SUBORDINATE LODGE.—(MISSISSIPPI.)

(From the Masonic Magazine, Vol. VI, page 358.)

“Resolved, That all Masons desiring an inquiry into the decrees of their subordinate Lodges, in cases of suspension or expulsion, must give the subordinate Lodge due notice of their intention to appeal; and a copy of the record, and all other matters pertaining to the case, shall be sent up to the Grand Lodge at its Grand Annual Communication after said appeal.”

## FROM DECISION OF MASTER.

(From the Masonic Magazine, Vol. VII, page 323.)

“*Question?*—Has a member the right to appeal from the decision of the Master, to the Lodge?

“*Answer.*—We are not aware of the existence of any written authority or settled usage which would justify an appeal from the decision of the Master to the Lodge. ‘Every National Scheme of Government,’ says our learned English Brother, Dr. Oliver, ‘is invigorated with a supreme ruler, either elected or hereditary, to

whose authority all the members are necessarily subordinate.' In domestic life, children are placed by nature under the control of their parents: the Brethren of the Lodge, in like manner, are under the dominion of its Master; who, in his turn, though supreme in his own Lodge, is amenable to the Grand Lodge for every undue and improper exertion of power. The Master of a Lodge is under special obligations, in addition to those which rest upon the members, and of which they are not generally supposed to be cognizant. For the faithful discharge of these obligations, he is answerable to the Grand Lodge only. And on an impeachment before that body, for official neglect of duty, or for malpractice, the plea of having been overruled by the Lodge, would not avail to his justification, because he might have averted the evil by closing his Lodge. This he was bound to do, rather than submit to the necessity of violating his conscience, or the regulations of the Grand Lodge. If a Lodge, or any member, feel aggrieved by the decision of the Master, he, or it, has a remedy in an appeal to the Grand Master in the interim, or to the Grand Lodge in session. The preceding remarks are based on, and relate to, what are strictly the duties of a Lodge, and the powers of the Master in respect to those duties, as recognized and defined by the Constitutions of Masonry."

#### A P P E A L .

(From the Masonic Magazine, Vol. VIII, page 287.)

"The Grand Lodge of Ohio has decided that a member of a subordinate Lodge, may appeal from the decision of the Master, and that the Lodge may reverse the Master's decision. In our opinion, the power of the Master is absolute, and his decision conclusive and binding: He is compelled to see that the laws and edicts of the

Grand Lodge are enforced, and is responsible to that body alone for the government of his Lodge. The introduction of such a principle as this is in palpable violation of the rights and duties of the Master, and must produce an entire subversion of Masonic discipline. In conformity with this, it has been generally decided that the Lodge has no power to try its Master, but that he must be impeached before the Grand Lodge, and tried by that tribunal.

(From the Masonic Magazine, Vol. VII, page 280.)

The Grand Lodge of South Carolina, in allusion to the above, uses the following language :

““This palpable violation of the rights and duties of the Master, and of the ancient usages of the Order, which is unknown to this, and I believe every other jurisdiction, except that of Ohio, must result, wherever practiced, in the entire subversion of Masonic discipline.’”

REPORT OF COMMITTEE.—(MISSISSIPPI.)

(Proceedings of Grand Lodge for 1848, page 54.)

“Some of our sister Grand Lodges have commented upon the use of the word ‘adjournment,’ taking of the yeas and nays, and appealing from the decision of the chair, in the proceedings of the Grand Lodges. Though we might well question whether the adoption of ordinary legislative rules in ordinary legislative proceedings, would be in violation of any of the principles, or the removal of a landmark in Masonry, for the information of our Brethren, it is well enough to say that we do not deem it proper to use in our published proceedings, more of the peculiar language of the Lodgeroom, than is indispensably necessary. Hence the use of ‘adjournment, etc.’



And if 'appeals' are mentioned, it is not to be presumed that the Grand Lodge claims the right to appeal, but that it is allowed by courtesy of the Grand Master, and generally at his own suggestion, from diffidence in his own, or out of deference to the opinion of the Grand Lodge; but even this, is not considered allowable in the subordinate Lodges."

ADVANCEMENT.—REPORT OF COMMITTEE.—(MASS.)

(From the Masonic Magazine, Vol. III, page 258.)

"With some few exceptions the Lodges in all parts of the country have within the last twenty years, indulged in the censurable and injurious practice of advancing candidates to a superior degree without any reference to their proficiency in those they have already received. Let the Lodge do its work in a proper manner, let it develope to the mind of the candidate the beauties of Masonry, and impress him with a true understanding of its moral excellencies, and nine times in ten he will prove a zealous and useful Brother. But the practice is irregular. The oldest regulations on the subject are all against it. It is an innovation of dangerous tendency, and ought to be immediately checked."

ADVANCING CANDIDATES.

(From the Masonic Magazine, Vol. VIII, page 193.)

"*Question.*—A., residing at B., takes the degree of E. Ap. at C. A few weeks after this a Lodge is organized at B., where A. still resides. To this Lodge at B., Brother A. applies to be passed and raised. The Master of the Lodge at C. contends that an E. Ap. cannot be admitted to the other degrees in another Lodge, without the permission of the Lodge in which he received the first degree; that that Lodge possesses the sole right

of conferring them, which it may alienate, if it deems proper. If the Master at B. has evidence of Bro. A.'s initiation and of his worthiness of character, would he transcend any known law or established usage of Masonry, by conferring the other degrees without the permission of the Lodge at C.?

*“Answer.—* There is no ancient regulation which would prohibit a candidate who has been initiated in one Lodge from receiving the second and third degrees in another Lodge. Formerly this was a very common occurrence; and it is so at the present time under the English and other foreign jurisdictions. In England a candidate cannot, under any circumstances whatever, receive the second degree in less than one month from the day of his initiation; the Grand Master having no power to dispense with this regulation. It is imperative and obligatory. The candidate on his initiation receives a certificate from the Lodge and his name is forwarded to the Grand Secretary to be registered in the books of the Grand Lodge. If he have occasion to leave the country, or change his place of residence, within the month, he may, at any time thereafter, receive the remaining degrees in such Lodge, or Lodges, as shall best suit his convenience. But he is required to deposit the full amount of fees with his original application, and no part thereof is returned to him, if he fail to receive the whole of the degrees in proper time, nor if he take the second and third elsewhere. His certificate entitles him to all the degrees conferred in the Lodge in which he was initiated. If he cannot conveniently take them in regular course, he may receive them at a subsequent period; and we are not aware that the time, in this respect, is limited. It is manifest from the foregoing, that the Grand Lodge of England regards it as at least desirable, that a Brother

should receive all the degrees in the Lodge to which he is first admitted ; and to this end it secures to the Lodge the full amount of fees for them, adding thereto the registering fee. But it has no specific regulation prohibiting an initiate from being passed and raised in another Lodge. A variety of practices prevail in this country. Under the jurisdiction of some of our Grand Lodges, the candidate is proposed and admitted to receive the first degree only. If he wish to proceed further, a new ballot is required, and, we believe, in some instances, a new proposition. Where this practice obtains, it would seem that the candidate is under no obligation to receive more degrees in any one Lodge, than may suit his inclination. His admission to a superior degree is made independent of his admission to the prior degrees. The practice in Massachusetts, and in New England generally, is different, in some respects, from the foregoing. In this commonwealth (Massachusetts), the candidate applies at once for all the degrees conferred in the Lodge and makes his deposit accordingly. One ballot is taken. This admits him to the three degrees, which he may receive in three consecutive months; if, in the meantime, nothing shall transpire to disqualify him for advancement. Should occasion require his removal from the state, prior to the expiration of the constitutional time prescribed for conferring the degrees, the Master will usually obtain a dispensation and call a special meeting of the Lodge, for his convenience. If there be not time for this, a just proportion of the deposit is returned to him, accompanied with a recommendation from the Master and Wardens in accordance with the following constitutional provision: 'No Entered Apprentice or Fellowcraft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under this jurisdiction,

without the consent of the Master and Wardens of the Lodge in which he was first admitted or a dispensation from the Grand Master.'

"Such is the practice in Massachusetts. Under it, a candidate is admitted by a single ballot to the three degrees, and he is required to take the second and third degrees in the Lodge in which he was initiated, unless the Master and Wardens grant him permission to receive them elsewhere. We believe this to be the safest and most conservative practice.

"In the case presented by our correspondent, if there be no local Grand Lodge regulation to the contrary, the Lodge at B. may receive A. without violating any general law of the Order; but it is not always either wise or proper to do that which is not clearly contrary to established law."

ADDRESS OF GRAND MASTER OF MICHIGAN.

(From the Masonic Magazine, Vol. VII, page 376.)

"Another evil which is doing mischief to the Order, is the custom among some of our Lodges of conferring subsequent degrees before the candidate has made suitable proficiency in the preceding. It is not unfrequent that the three degrees are conferred in quick succession, with simply the ceremony, not so much as giving the lectures in open Lodge. Such a course is, in my judgment, unconstitutional, and an actual fraud upon the candidate.

"Some of our subordinate Lodges have established two regular monthly meetings, and some have gone so far as to assemble on the day of the regular, and adjourn to another day, and call this adjourned day a regular meeting, and allow ballotings for candidates, and all other business of a regular meeting to be done on the



adjourned day. The latter practice is a violation of the spirit of our constitution."

BY THE GRAND LODGE OF MICHIGAN.

(From the Masonic Magazine, Vol. VII, page 377.)

"Resolved, That the conferring a degree on a candidate before he has made the suitable proficiency in the preceding degrees, or at least, has been instructed in all the lectures of the preceding degrees, is a fraud upon the candidate, and a violation of the principles and constitutions of Masonry."

RECOURSE OF CANDIDATE REJECTED ON ADVANCEMENT.

(From the Masonic Magazine, Vol. VII, page 353-357.)

"We are not aware of the existence of any regulation in the constitutions of Masonry, that requires a candidate who has been once rejected, to remain one year before he can again be proposed for initiation. Nor has such a practice the sanction of general usage. Wherever it exists, it is by virtue of a particular Grand Lodge regulation or local usage among the Lodges, and is inoperative beyond the jurisdiction within which it is thus sanctioned. Indeed, unless required by a specific regulation it can never be but partially operative within any jurisdiction: for a local usage is binding only on the Lodges that adopt it. It is not competent for a portion of the Lodges within a given limit to adopt a practice, not required by the regulations of the Grand Lodge nor by the constitutions of Masonry, and then demand that the remaining Lodges shall conform to it.

"If the former have the right to adopt, the latter have the same right to reject, whatever is not positively required by the local or general constitutions, or established usages of Masonry. In this respect the Lodges are free

to judge for themselves, and to decide each for itself, until the Grand Lodge has passed upon the subject.

“There is so great diversity in the practice of ballotting for candidates in the Lodges in different parts of the country, that any general rule must fail in its application. The usual practice in this state requires but a single petition and a single ballot for the three degrees: and supposes that the candidate will come forward and receive the degrees at the earliest opportunity afforded him. If, however, after having received the first degree, he fail to present himself within a reasonable time, to receive the second and third degrees, the Lodge will usually refer the matter to a committee, as in the case of an original petition. A ballot on advancement to a higher degree, is not deemed necessary, because it is always competent for any member of the Lodge or any Brother present, to object, if he have cause, in any stage of the proceedings. But in this case, the objector is required to state his objections, openly before the Lodge, or he may do it privately to the Master, who will communicate them to his Wardens, and to the Lodge if they should deem them to be of sufficient importance. Under this practice, a difficulty like that stated by our correspondent, cannot arise; neither can the candidate, from prejudice, or any other cause, be improperly deterred in his advancement.

“Another practice which prevails extensively, and did formerly, universally, in this part of the country, requires that in advancing the candidate to a higher degree, a vote or ballot shall be taken on the question of his proficiency in the preceding degree. Where this rule is in force, the candidate is required to pass an examination in open Lodge. He then withdraws, and the ballot or vote is taken on his proficiency. If this be in his favor, he is

advanced. If otherwise, his advancement is delayed for another month. This is the general practice at the present time, in all the English Lodges, and it is undoubtedly the most ancient and correct practice. The extent of the examination, and the standard of proficiency, are fixed, in England, by the Grand Lodge.

“This may be termed the third practice, and if we understand it correctly, it requires that the candidate shall petition for each degree as he may wish to receive it: and that the ballot shall be taken on each petition separately. If this be so, the petition and ballot for each degree, stand by themselves, wholly irrespective and independent alike of what may have preceded, and may follow. Admission to the first degree, gives no claim to admission to the second. It simply prepares, it does not guarantee. We do not, therefore, see that any distinction can be made in the principles on which the ballotings are conducted, in reference to either of the petitions. They are respectively placed on a distinct and independent footing, each is subject to its own action. A rejection, therefore, in either case, must ‘rest on the same grounds,’ and the ‘recourse’ in each case is the same. Our correspondent asks what is the ‘recourse’ in the second case, that is, on the second ballot? We answer, what it would be in the first case. A petitioner applies for the first degree and is rejected, what is his recourse? Another petitioner applies for the second degree and is rejected, what is his ‘recourse’? A third applies for the R. A. degree and is rejected, what is his ‘recourse’? It seems to us that under the practice, as stated by our correspondent, these ballotings all rest on the same basis, and are subjected to the same regulations. They are all independent of each other, but have in view the same general purpose, namely, the advancement of the candidate to a higher degree.

“In this view of the case we cannot see but that the recourse would be the same, whether his petition were rejected in the Lodge or in the Chapter. If he has no remedy in the Chapter, he has none in the Lodge; for the Chapter is not more independent of the Lodge, than, under this practice, the Lodge degrees are independent of each other. \* \* \* \* \*

“We cannot admit that the rejection of a candidate for the second degree implies ‘Masonic censure,’ because it may arise from prejudice or other improper motive; nor does it deprive him of any privilege, to which, as a Mason, he was before entitled. If the rejected candidate feel himself aggrieved and unjustly dealt by, he may appeal to the good sense and justice of the Lodge, and ask for an investigation. But he may not demand this, nor may the Lodge order it, because it has no means of ascertaining by whom, or for what reasons, the negative ballots were cast, unless the Brethren casting them voluntarily avow the act. This, we suppose, they would generally do, if not in the presence of the whole Lodge, in the presence of a committee, and under the sanction of privacy. The objections, if ill-founded, might in this way, probably, be removed. We know of no other method by which the matter can be reached.

“We concur in the opinion of our correspondent, that, ‘it would be but acting in strict conformity with the principles of the Order, for the opposing members to make their objections known, in the form of specific charges,’ if the objections are of so serious a character that they would result in expulsion, if proved. But there may be sound and sufficient objections why a candidate should not be advanced at the present time, and yet wholly insufficient to warrant his expulsion from Masonry: such objections as admonition and time



might entirely remove. In this case, it would hardly be consistent with the principles of the Order, to prefer charges against him.

ADVANCING, AFTER CHARGE OF UNWORTHINESS.

(From the Masonic Magazine, Vol. VI, page 101.)

*“Question?”*—I have been told that a Fellowcraft was raised to the sublime degree of Master Mason, after the Worshipful Master was informed that the said Fellowcraft was not a correct man. The Worshipful Master urged, that he knew not the informer to be a Master Mason. On the contrary it was urged, it mattered not. It was the duty of the Master to inquire into the facts alleged, as they were expressed, and could have been easily and readily disproved or proved. Do you not think that any Brother who hears anything that would debar a Brother of an inferior degree, from advancing, should make due inquiry as to the truth, just as much as if the petitioner had never advanced, and that it should be done in all cases, from an E. A., up to the highest degree?

*“Answer.”*—We think just as our correspondent thinks and writes on this point. It matters not what progress the candidate had made, nor from what source the information was derived, if it were credible the Master was bound to respect it, and to delay the work until the necessary investigation could have been made. It is not easy to conceive of any circumstances which would justify the admission or advancement of an unworthy candidate. We apprehend there is too much looseness in some of our Lodges in this regard, and that applicants are sometimes admitted on insufficient testimony.

“A Brother cannot inflict a greater injury on the institution than to propose, nor a Lodge, than to initiate an unworthy man. The past furnishes a severe lesson on this

subject, a lesson written in letters of fire amid the flames of persecution: and it would be well, if it were often read, that both Masters and members might profit by its admonition."

## REJECTION ON ADVANCEMENT.

(From the Masonic Magazine, Vol. V, page 214.)

"A man had been initiated and passed to the degree of Fellowcraft, and upon application for the third degree was rejected.

"*Query*.—Can he take the degree in any Lodge without the unanimous consent of this Lodge?

"'Until after twelve months, can he be balloted for in this? If so, please state to us, what he can, and what he cannot do in this matter.'

"To which I answered, in substance, that a rejection upon a ballot for a degree, did not amount to a suspension or expulsion from the Lodge; nor did it divest the applicant of the rights, privileges, or benefits of the degrees which he might have taken; that if he was rejected for want of skill, whenever he perfected himself in the degree or degrees he had taken, he had a right to demand and receive a higher degree, unless there were other objections; in that case, the objections should be embodied in the form of charges, to which he should be required to answer.

"I also decided that it would be highly improper for another Lodge to confer the degrees without the consent of the Lodge which had rejected him."

## SUSPENSION OF BY-LAWS.—(VIRGINIA.)

(From the Masonic Magazine, Vol. II, page 165.)

"*Question?*—Has a Lodge the right to suspend its by-laws for the purpose of acting on any particular question?

“The decision of the Grand Lodge was in the negative: and it was undoubtedly correct.—(*Ed. Masonic Magazine.*)

“Were it permitted to Lodges to suspend their by-laws at pleasure, those laws would afford little security, either to themselves or to the Grand Lodge. A majority of the members present, would be able, at any thinly attended meeting, to carry measures which might destroy the harmony, or materially injure the prospects of the Lodge. The power to suspend, would, for all practical purposes be equivalent to the power to alter or amend. By it, a small minority might be enabled to effect results which would not have been sanctioned by the majority. Such a power is dangerous. We have heard its existence contended for, but never knew it to be admitted in any Masonic Body. The parliamentary rule does not furnish an analogous case.

“The second question on which the decision of the Grand Lodge was asked, was the following:

“Has a subordinate Lodge the right, without the consent of the Grand Lodge, to initiate a candidate who has been initiated in a spurious Lodge?

“The question was, of course, decided in the affirmative. It can be no fault of the applicant, that he was imposed upon by spurious Masons. It is rather his misfortune; and it is honorable in him, that he is desirous of forsaking his evil associates, of repudiating error, and seeking truth. But suppose he entered the spurious Lodge, knowing it to be such. He did so at his own cost, the regulations of Masonry do not reach him, more than the members of any other society. If, after he has been admitted to a regular Lodge, he still continues his connection with the spurious body, the Lodge has its remedy.”

## CANDIDATES FAILING TO APPLY FOR DEGREES.

(From the Masonic Magazine, Vol. VII, page 165.)

“*Question?*—Please inform me, or the Fraternity, what course should be pursued in the case of a Brother who has been duly initiated as an Entered Apprentice, and proposed for Fellowcraft, balloted for and found worthy, but subsequently his conduct is unworthy a Mason, and he does not appear to avail himself of the ballot for the Fellowcraft’s degree, and nearly two years have elapsed since that ballot. Is it the proper course to reconsider that ballot?

“*Answer.*—The ballot for the second degree is null and void, the candidate not having come forward in due season to avail himself of it. The rule, as to time, in such cases, is not very definitely settled; we think it should never exceed three months, and then a satisfactory reason for the delay should be required. In the present case, the candidate having been found unworthy, could not at any time avail himself of the ballot, though there were no other restriction. On the contrary, it is a question for the Lodge to consider, whether it is not its duty to investigate the imputations resting upon his character, and deal with him as the result may warrant.”

CONFERRING DEGREES.—TWO OR MORE ON A CANDIDATE  
ON THE SAME DAY.—EXTRACT, ETC., NEW YORK.

(From the Masonic Magazine, Vol. V, page 26.)

“It has been by no means uncommon (notwithstanding the decision of this body declaring it to be irregular), for a Lodge to confer at the same meeting, two of the three degrees of Masonry, and without a dispensation. This appears to be the result of ignorance which exists



among the Brethren in relation to the regulations of the Grand Lodge, and shows in strong colors, the necessity of the publication of the proceedings of this body, at its annual communications, being widely disseminated and read in the subordinate Lodges, for the information of the members, and it should be the province and duty of all the Brethren who are cognizant of such errors, to report the same to the Grand Officers, that proper action might be had on the matter. Every Lodge knowingly offending, should receive from the proper authority, a suitable rebuke, if not lose its charter."

OUT OF JURISDICTION.—EXTRACT.—MARYLAND.

(From the Masonic Magazine, Vol. IV, page 382.)

"The practice is exceedingly reprehensible, and ought to be discontinued. In the first place, if the applicant be worthy of the distinction, that fact can nowhere be so well known as at the place of his permanent abode; and in the next place, the Brethren at the place where the new Mason is to enjoy this special privilege, should certainly be consulted, whether they are willing to accept him as an associate, whilst they are also entitled to the emoluments arising from the conferring of the degrees."

ALABAMA.

(From the Masonic Magazine, Vol. V, page 161.)

"That any person residing within the jurisdiction of this Grand Lodge, who has already, or shall hereafter travel into any foreign jurisdiction, and there receive the degrees of Masonry, such person shall not be entitled to any of the rights, benefits, and privileges of Masonry within this jurisdiction, until he shall have been regularly admitted a member of the subordinate Lodge within

this jurisdiction nearest which he at the time resides, in the manner now provided by the constitution of this Grand Lodge, for the admission of members."

(From the Masonic Magazine, Vol. V, page 163.)

"Resolved, That no subordinate Lodge within the jurisdiction of this Grand Lodge shall confer any one or more of the Masonic degrees upon a transient person, whose place of residence is in a foreign Masonic jurisdiction, without first consulting and obtaining the unanimous approbation of the Lodge nearest which such person may reside at the time."

(From the Masonic Magazine, Vol. VI, page 188.)

"Resolved, That whenever any person whose moral standing would entitle him to be made a Mason, shall travel out of the jurisdiction of this Grand Lodge, and be initiated, passed, and raised, it shall be held and considered an offense against jurisdiction only, and shall be so acted on; but it shall not deprive such person, so initiated, passed and raised, of any of the rights and privileges of Masonry. Provided, That this resolution be not so construed as to enjoin it upon a subordinate Lodge to receive as a member, a Mason so made, in any other way than is now provided in Art. 4, Sect. 7, of the Constitution of this Grand Lodge."

(From the Masonic Magazine, Vol. V, page 63.)

"Resolved, That in the opinion of this Grand Lodge, it is unmasonic for any subordinate Lodge within the United States, to initiate, pass, or raise a citizen from any other state, without ascertaining from the Grand Secretary of the state of such applicant's residence, whether he has there applied for initiation."

## NORTH CAROLINA.

(From the Masonic Magazine, Vol. V, page 348.)

“Resolved, That no Lodge working under the authority of this Grand Lodge, be allowed to admit a candidate applying from another jurisdiction, either within this or any other state, and whether he be rejected or not, without first obtaining the consent of such nearer Lodge, or from the Grand Lodge of the state from which he hails.”

(From the Masonic Magazine, Vol. VI, page 384.)

“The Grand Lodge of Connecticut resolved, as early as 1803, ‘That no Lodge within its jurisdiction, should initiate a person not an inhabitant of that state, unless he had resided at least twelve months within the state, and in the vicinity of the Lodge so initiating.’”

## MARYLAND.

(From the Masonic Magazine, Vol. V, page 61.)

“Resolved, That no Lodge under the jurisdiction of this Grand Lodge, shall initiate, pass, or raise any candidate from another jurisdiction, until he has been a resident here for more than twelve months, without making due inquiry as to his character and standing at the place where he last resided, without the recommendation of the Lodge within whose jurisdiction he may have been, unless by dispensation from the Grand Master.”

## EXTRACT.—REPORT, ETC.

(From the Masonic Magazine, Vol. V, page 62.)

“They notice complaints in several of the communications before them, of invasion and infraction of rights by initiations of individuals from other states, and Lodges of the same state: they might add to the list, the

case of a resident of this city, who was made a Mason in Charleston, South Carolina, while on a visit there. They name this, not as a special grievance, but state it to show general wrong. Harmony is essential to the well being and prosperity of our institution, and it cannot be but that complaints, when well founded, will destroy this essential constituent of Masonry. Every Masonic Act should tend to strengthen the bands of brotherly love, and have this for its primary object. Should the practices above named, be countenanced or passed over without notice, they will be continued; ill feeling will be engendered, instead of brotherly love: discord and jealousy, and distrust, will take the place of peace and amity; harmony will be unknown among us, for want of wisdom; strength and beauty will leave our walls to be replaced by chaos.

“It becomes us to practice the precepts taught us by the Square, the Level and the Plumb; to guard in all kindness, yet firmly, our own rights, and at the same time the rights of our Brethren. We should not invade their territory, nor they ours. The several Grand Lodges, as the conservators of the rights and privileges of their subordinate Lodges, should act energetically and decidedly in this matter.”

NORTH CAROLINA.—EXTRACT FROM REPORT OF GRAND MASTER.

(From the Masonic Review, Vol. V, page 219.)

“During last year, a formal complaint was made to me by St. John’s Lodge, No. 1, against Hiram Lodge, No. 93, for violation of a resolution of the Grand Lodge, adopted in December, 1828, declaring it irregular for any Lodge to receive a candidate who had been rejected, or who resided nearer another Lodge. Uncontrollable



circumstances prevented my visiting Hiram Lodge, as I had intended, with a view of investigating the matter. There could have been no palliation for the offense, especially as it was committed by brethren of acknowledged respectability and intelligence. It was intimated to me 'that a strong petition in favor of the rejected individual, signed by members belonging to the injured Lodge, had been the cause of his obtaining the degrees in Clinton.' But the whole proceeding was irregular and reprehensible; and both the Lodge, and those signing the petition, were rendered liable to suspension. A sense of duty alone, has prompted me to bring this unpleasant affair before the Grand Lodge. And I would suggest, merely, that it provide by decided enactment, against future transgressions, and that Hiram Lodge be required to pay over to the complaining Lodge, the fees received."

#### MISSOURI.

(From the Masonic Magazine, Vol. III, page 120.)

"Whereas, this Grand Lodge has received information that certain subordinate Lodges under the jurisdiction of sister Grand Lodges, have initiated, and are in the habit of conferring degrees of Masonry, upon citizens of other states, within each of which there is a Grand Lodge.

"Resolved, therefore, That this Grand Lodge considers the foregoing practice, at once opposed to the true Masonic practice, and principle, injurious and hurtful to the Fraternity within whose jurisdiction the individual resides, and calculated to thrust upon them, as Brothers, undeserving and designing persons, who could not, at their residence, obtain these honors.

"Resolved, That this Grand Lodge earnestly solicit from the several Grand Lodges of the United States,

such action as may preclude said practice by their subordinate Lodges, in future."

JURISDICTION OF GRAND LODGE.—EXTRACT.—REPORT.

(IOWA.)

(From the Masonic Magazine, Vol. VII, page 156.)

"We may be asked how far does the jurisdiction of this Grand Lodge extend, and within what limits is it confined? We answer unhesitatingly, that the Grand Lodge of Iowa has exclusive jurisdiction within the boundaries of the State of Iowa, and joint jurisdiction with other Grand Lodges, over states, territories, and countries where there is no Grand Lodge. Thus far we go, and no farther, with safety to ourselves and without trespassing upon the rights of other Grand Lodges.

"The report is right."—(*Ed. M. Mag.*)

OF SUBORDINATE LODGES.—(MICHIGAN.)

(From the Masonic Magazine, Vol. VII, page 378.)

"Resolved, That the term 'accredited jurisdiction' as used in Art. 5, Sec. 5, of the constitution of this Grand Lodge, be, and the same is hereby construed and determined to mean the geographical center between all contiguous Lodges."

GRAND LODGE OF MAINE.—JURISDICTION.

(From the Masonic Review, Vol. V, page 113.)

"A case involving the question of jurisdiction came up, in a communication from Eastern Lodge, No. 7, inclosing its action in reference to Hibernia Lodge, No. 318, St. Andrews, N. B. Two individuals residing in Eastport, within the jurisdiction of Eastern Lodge, had made application to, and been rejected by, that Lodge. Subsequently, and while still residing within the juris-

diction of Eastern Lodge, they went to St. Andrews, N. B., applied to, and were received and initiated by Hibernia Lodge, located in that town. This was done by Hibernia Lodge, knowing that the applicants resided within the jurisdiction of another Lodge, and without even so much as asking permission of said Lodge, or making inquiry of it as to their qualifications. Under this state of things, Eastern Lodge, No. 7, resolved that they would not 'fraternize with Masons so made, nor fellowship with a Lodge that so forgets its duties and obligations.' This decision was sent up to the Grand Lodge for its approval or disapproval. The case went to a committee, who reported, among other things, that they 'cannot believe that Eastern Lodge is required, under such circumstances, to recognize as regular members of the fraternity, those who have knowingly violated one of the most important and necessary rules of Masonry to obtain its benefits. 'The decision, we think, a very just one.'"—(*Ed. Review.*)

EXTRACT.—REPORT OF COMMITTEE.—(VIRGINIA.)

(From the Masonic Magazine, Vol. VI, page 349; Vol. V, page 222.)

"Nor can your committee admit the soundness of the decision (by the Grand Lodge of Maryland), 'That if any individual from selfish motives, from distrust of his acceptance, or other causes originating in himself, knowingly and willfully travel into another jurisdiction, and there receive the Masonic degrees, he shall be considered and held as a clandestine made Mason!'

"Every person who enters the Masonic Institution, at home or abroad, is presumed to do so knowingly and willfully. If, therefore, the Lodge into which he has been admitted is a regular Lodge, can he, under any circumstances, be held as a 'clandestine made Mason,' in

the legal Masonic meaning of that term? To constitute a clandestine made Mason, the subject must have been made in a clandestine Lodge; that is, a Lodge working without a regular Charter, or in a place beyond the legal jurisdiction of its Charter. Even this last, as to place, may admit of dispute. If the Lodge have a regular Charter, it may amount only to a misdemeanor, which will not entirely vitiate the legality of its acts. In any case, it is not the act of the subject, but the character of the body, which fixes the legal disability. According to old Masonic customs, if a Lodge invade the jurisdiction of another, the offense should be punished; but the person on whom they have conferred the degrees, can be excluded from Masonic fellowship only for his own unworthiness, after due trial and opportunity for defense. Any other course is extrajudicial, so far as Masonic law is concerned. The only corrective of the evil complained of, is to be found in the legislation of the several Grand Lodges, and the enforcement of a proper attention to jurisdictional limits by their subordinates."

#### INITIATING CLANDESTINE MASONS.

(From the Masonic Magazine, Vol. VIII, page 69.)

"*Question?*—Is it proper and right to regularly initiate, pass, and raise, in a regular Lodge, a man who has been made a Mason in a clandestine Lodge?

"*Answer.*—It is undoubtedly proper, all other things being in conformity with the regulations. The circumstance that a person has been deceived into a clandestine Lodge, and thus defrauded of his money, does not militate against his moral character, nor can it properly be urged as a bar to his admission for initiation in a regular Lodge: for this would be to punish him for an offense of which he is innocent. The wrong was not committed



by him, but by the parties deceiving him. Such cases are not of unfrequent occurrence. The history of the Institution for the last hundred years is replete with them: and it was with a view to meet these cases, that the process technically termed healing, was introduced. The process consists of either entire or partial initiation, as the Lodge, under the circumstances, may determine.

“A gentleman who has been deceived in this way, and on discovering the deception, comes forward and asks to be admitted in a lawful manner, brings with him in the act itself, if voluntary, a high guaranty of his honesty of purpose: and if his character in all other respects be acceptable, it would be not only proper, but entirely Masonic to admit him.”

#### TEST FOR APPLICANTS.

(From the Masonic Magazine, Vol. IV, page 321.)

“There was an old and well established custom designed expressly to meet the case stated, but which we fear is not generally observed by our southern Brethren. We allude to the application of a test similar to that required of visitors, to ascertain whether the applicant has ever before offered himself for initiation, and whether he has ever been rejected by any Lodge. Let this old regulation be observed, and the necessity of any new one, and of publication, will be obviated.”

#### EMERGENCY.—(ALABAMA.)

(From the Masonic Magazine, Vol. V, page 157.)

“The following is just and proper, and we are pleased to see the matter so well and correctly defined.”—(*Ed. M. Mag.*)

“Resolved by this Grand Lodge, That subordinate Lodges, in declaring cases emergent, when application is made for initiation, passing and raising, should be ex-

tremely guarded ; and that in the opinion of this Grand Lodge, nothing but a contemplated journey of some considerable distance, and absence for some length of time, or the presence of any of the Grand Officers wishing to exemplify the work, or cases similar to these, should constitute a case of emergency.’ ”

CAPITATION TAX.—REMARKS OF EDITOR OF MASONIC  
MAGAZINE.

(From the Masonic Magazine, Vol. VI, page 321.)

“Our opinion is, that taxing non-affiliated or demitted members, and the attempt to enforce the payment of the tax, by expulsion or other stringent measures, are proceedings not warranted by ancient Masonic law or usage. It is a policy peculiar to our own country, and to our own times. It is new in principle, and we believe will prove to be inoperative, if not mischievous in practice, if persisted in. It is at present limited to a few Grand Lodges ; and we are sanguine in the belief, that it can never become a popular or general measure, because of its impracticability, not to say injustice.

“It would, in our opinion, be wise to abandon it while it may yet be done without compromise of principle or authority. It is not well to multiply compulsory regulations beyond necessity. They are incompatible with the spirit of voluntary associations, and with the republican predilections of our people. If a Brother desire to leave us, bid him farewell, and let him depart in peace. An unwilling servant is generally an unfaithful one. ‘A Brother offended, is harder to be won than a strong city.’

“*Question* 1st.—Have demitted members any right to hold us, as Lodges, or as a Fraternity, under charitable or pecuniary obligations to them ?

“*Question 2d.*—Shall we be required or expected to pay them funeral honors, admit them into our processions or assume the paternity of their orphans?

“*Answer 1st.*—Brethren who have never been, or who have ceased to be affiliated, most certainly have not the same claims upon the Lodges that are conceded to contributing members. It is not equitable that they should have. They contribute nothing to the charity fund, neither do they bear any portion of the labors or responsibilities of the Lodge. They are members of the Masonic family, and as such, are invested with certain general privileges, which, until forfeited, they have an irrevocable right to exercise, and enjoy, irrespective of their connection, or otherwise, with any private Lodge. These privileges, however, do not extend to an unqualified participation in the local, pecuniary, or social advantages of the Lodge. Such Brethren have not a good claim upon the charity fund of the Lodges. Neither have they upon the general charity fund of the Grand Lodge. As early as 1725, at the adoption of the regulation for the government of the general charity fund of the Fraternity in England, it was decreed, ‘That no Brother be recommended by any Lodge as an object of charity, but who was a member of some regular Lodge, which shall contribute to the same charity on or before the 21st day of Nov., 1724, when the general charity was first proposed in Grand Lodge,’ and ‘that no Brother who has been admitted a member of any such Lodge since that time, or shall hereafter be so admitted, be recommended until three years after such admission.’ Thus clearly defining and establishing the just and equitable principle, that he who has contributed nothing to the general charity fund shall not draw anything from it, or in other words, that the drone shall not consume the

honey, accumulated through the industry of the working bees, for their own nourishment and support, when their season of flowers has passed away. And this principle is still retained and enforced by our English Brethren, except in 'cases of shipwreck or capture at sea, loss by fire, or breaking or dislocating a limb.' And excepting, also, Brethren under the constitution of foreign Grand Lodges who shall produce 'sufficient certificates and other testimonials' of their identity and distress. But suppose a demitted Brother has been a contributing member of a Lodge for three or more years, he will then have, unquestionably, some claim upon the charity funds of the Lodge, should he fall into distress: but it is competent for the Lodge to determine the extent of his claim when presented; he has also a general claim upon his Brethren individually, which they will ever be ready to answer, so far as they can do it without injury to themselves or families.

"*Answer* 2d.—To the three points embraced in the second inquiry, we answer:

"1st. Non-affiliated Brethren are not entitled to Masonic funeral honors.

"2d. They may claim the right to join in public processions on the festival days of the Fraternity, but not on local occasions, when the procession is limited to the members of a private Lodge, and their invited Brethren.

"3d. The orphan has the same relative claims upon the Lodge and Fraternity, that was invested in the parent."

#### ON MEMBERS.

(From the Masonic Magazine, Vol. VI, page 101.)

"We hold that a Grand Lodge possesses the power to impose a reasonable capitation annual tax on all members of Lodges within its jurisdiction. We hold, also,



that it has the power to refuse admission to its subordinate Lodges, to all Brethren residing within its jurisdiction, who refuse or neglect to enroll themselves as members of Lodges and thus withhold their contributions and personal services from the support and charities of the institution.”

#### TAX ON VISITORS.

(From the Masonic Magazine, Vol. III, page 225-227.)

“*Question?* 1st. Is it not the inherent right of all Masons in good standing, to visit any Lodge of his own degree, as often as he thinks proper; and wherever it may be found, freely and without hindrance?

“2d. Is it consistent with the rights of a Mason in good standing, for a Lodge to obstruct his privilege of visitation, by imposing upon him a tax for each visit, when he is not a member of the Lodge to which he seeks admittance?

“*Answer.*—In the old constitutions it is laid down as a rule that ‘every Brother should belong to some regular Lodge.’ On this basis, the Grand Lodge of England has predicated the following regulation:

“‘A Brother who is not a subscribing member to some Lodge shall not be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft.’

“If the principle here advanced, be correct, the right to visit cannot be regarded as an inherent right, because it has only a conditional, not an innate existence. It is on the contrary, a conventional right. The terms on which it may be enjoyed are dictated by the Grand Lodge. These being complied with, it exists by courtesy and usage, if not by statute, in full and entire force. It may be said, that the Lodges having a constitutional

right to make regulations for their own government, may lawfully prescribe to themselves the conditions on which they will receive visitors. But the regulations of a private Lodge must not conflict with those of the Grand Lodge from which it derives its existence and all its authority. Subordinate Lodges possess no original powers, nor are they at liberty to arrogate to themselves the exercise of those which are exclusively vested in the parent body.

“It would seem, therefore, that unless the Grand Lodge has imposed restrictions and stipulated the conditions on which alone Brethren residing within its jurisdiction may visit the Lodges under its immediate control, the right to visit, as to ‘all Masons in good standing,’ is ‘free and without hindrance.’ On the contrary, if the Grand Lodge in its wisdom has thought proper to restrict the right, it is obligatory on the Lodges to enforce the terms of the restriction.

“We find in the constitution (of England) the following corresponding regulation:

“‘No visitor shall be admitted into a Lodge unless he be personally known, recommended, or well-vouched for, after due examination by one of the Brethren present.’

“Had the right to visit been regarded as an inherent right, it is not to be presumed that the Grand Lodge of England would have deemed it expedient to restrict and regulate it by fixed laws. The restriction, however, is limited. A non-affiliated Brother is not allowed to visit the same Lodge in a town or city where he resides more than once; but he may visit Lodges in other places as often as shall meet his convenience or inclination. This places him on a footing with those ‘strange Fellowes,’ who anciently ‘came over the countrie.’ And, thus, while the new retains the spirit of the old regulations, it

charitably supposes that the visiting Brother does 'worke' when at home 'as the manner is.' The principle involved in the regulation is, that if a Brother would share the privileges and participate in the pleasures of the Lodge, he should contribute equally with his fellows to its support. Were it otherwise, the burden would be unequal. Members of Lodges are generally required to pay an annual tax for the support of the Lodge to which they belong, and frequently an additional tax for the maintenance of the Grand Lodge or the Charity Fund. They are, likewise, required to be regular in their attendance at Lodge meetings; and when the calls of charity are to be answered, when a sick Brother is to be relieved, his remains returned to the earth, his children provided for, or the wants of his widow supplied,—it is the members, and not the visitors of a Lodge, on whom these duties devolve. The latter, therefore, enjoy all the privileges and reap all the advantages, while the former perform all the duties and bear all the burdens of the Institution. This is wrong in principle, and therefore not right in Masonry."

#### ADMISSION OF VISITORS.

(From the Masonic Review, Vol. IV, page 204.)

"*Question.*—When a Master Mason vouches for a visiting Brother, should the test be applied, before said visiting Brother can be admitted to a seat in the Lodge?"

"*Answer.*—When a Master Mason vouches for a visiting Brother, no other 'test' or examination need be gone into. Such voucher, however, should only be taken when the Brother has actually sat in a Lodge with the visitor. If this has not been the case, an examination should be gone into by a committee properly appointed. Any other practice will lead to a loose way of doing

business, and the Lodge be liable to imposition. In this matter much care should be exercised in admitting strangers, and none but those who prove themselves worthy should be received.

“The practice in this city is, to take the avouchment of no one, unless he has met the person vouched for in ‘open Lodge.’”

VISITOR MAY BE REFUSED ADMITTANCE.

(From the Masonic Magazine, Vol. VI, page 227.)

“Our Lodge has thought proper, under peculiar circumstances, to pass the following resolution:

“Resolved, That each subordinate Lodge has the right to refuse admission to any visiting Brother who is at open enmity with one of its members.

“*Question.*—Now, has a Lodge the right to pass and enforce such a resolution, or can a visiting Brother go into any strange Lodge except by the unanimous consent of its members? Our Grand Lodge has clearly recognized such a doctrine in one of its by-laws, and it seems to result from the very nature of the Institution. And if a Lodge cannot exercise such a right, it may be imposed upon to a great extent and made to receive a strange or visiting Brother into the Lodge, and thereby indorse the character and standing of a Brother whom they might regard as anything but worthy, or who was ready, perhaps, to plunge a dagger into the heart of one of its most worthy members.

“*Answer.*—The Lodge has an unquestionable right to refuse admission to an unworthy or turbulent Brother, whose presence they have reasonable grounds to believe might disturb the peace and harmony of the proceedings. But it does not follow, nor is the Lodge at liberty to assume, that because there is an ‘open enmity’ between a



visitor and a member, the former must necessarily be in the wrong. In such a case, the true and Masonic course would be for the Lodge to institute, through a committee, an inquiry and investigation, with a view to a reconciliation. If the latter were found to be impracticable, from the perverseness of either party, the Lodge would, at least, be enabled to act understandingly and to impose such restrictions, prohibitions, or penalties as in the exercise of a sound judgment the nature of the case might warrant and justice demand. We hold that it is competent for a Grand Lodge to regulate and restrict the right of visiting as to the Lodges and Brethren within its own jurisdiction. But 'every Mason,' says one of the ancient black-letter charges of the Order, is to 'receive and cherish strange fellows when they come over the country.' That is to say, a Brother, coming from a foreign jurisdiction, having sufficient skill to prove himself, and bearing the certificate of a foreign Grand Lodge, may rightfully claim the privilege of visiting, without let or hindrance, during the hours in which the Lodge is actually engaged in work. No Lodge is obliged, under any circumstances whatever, to admit a visitor while engaged in the transaction of its local or private business."

#### CHARGES.—FOR MISCONDUCT.

(From the Masonic Magazine, Vol. VII, page 324.)

"It is always desirable that charges should be preferred by a member, rather than by the Master of a Lodge.—But, in this respect, the Master and members stand on a common level. What is the duty of the one is the duty of the other. If the offense be known only to the Master, or better known to him than another, it is his duty to prefer the charges. In this case, or when he is to be used as a witness, it might not be proper for him to pre-

side at the trial, though we do not know of any existing regulation that would deprive him of the right if he chose to exercise it. A sense of delicacy, however, would induce him to resign the chair to some old and experienced Past Master. That the accuser should not sit in judgment on the accused, is a generally conceded proposition. The general rule is, that a Lodge shall not exclude any member without giving him due notice of the charge preferred or complaint made against him, and of the time appointed for its consideration. There may be cases when a departure from rule might be justifiable, as when it would be impossible to comply with it. For example, when the accused has absconded to parts unknown, and his expulsion is required as a protection against imposition upon the Institution."

#### FOR UNMASONIC CONDUCT.

(From the Masonic Magazine, Vol. VIII, pages 161 to 168.)

"*Question.*—A code of by-laws prescribes the mode of proceeding to be followed. 'When charges of unmasonic conduct are preferred against a Mason,' does it follow that the Lodge cannot proceed without charges? Or, if a difficulty comes before the Lodge, and it appoints a committee to investigate the matter, which investigation is had with the full privity of parties;—has it not power, on proper representation of the facts of the case, to make a decision without the formal preferment of charges by one party against the other?"

"*2d.*—Again: The by-laws prescribe, that in inflicting censure on a Brother, the question shall be taken by ballot: 1st, on his expulsion; 2d, on his indefinite suspension; 3d, on his reprimand in open Lodge. If the former inquiry be answered in the affirmative, suppose the Lodge should find both parties partially in the wrong,

would it not have power to dictate to each terms of mutual reparation, notwithstanding such a by-law? Or, in other words, is not such a by-law, in contradiction of the spirit of Masonry, depriving the Lodge of the power to redress wrongs?

*“Answer.* — When charges are preferred against a Brother, the Lodge will usually proceed on them, if it esteem them to be of sufficient importance to demand investigation. But it does not follow, as a matter of obligation, that when charges are preferred, the Lodge must proceed to arraign the accused for trial. It may, and should, first satisfy itself the charges are not preferred through any improper motive on the part of the accuser, and that the evidence is such that, unexplained, it would probably lead to conviction. With a view to the attainment of this object, the Lodge may adopt any course it may decide to be most convenient to itself and just to the parties concerned. It may, and usually will, when there is any doubt existing, refer the subject to a committee of its oldest and best-informed members, to investigate the grounds of complaint and recommend such further proceeding as in their judgment the case may demand. This recommendation may be a dismissal of the charges, or it may be in the form of a vote of censure. But, in the latter event, as in cases of suspension or expulsion, the accused would be entitled to a trial before the whole Lodge; for there is no principle better settled than that the accused Brother cannot be condemned, without first having an opportunity afforded him to be heard before his peers in his own defense. This defense may be made either by himself or counsel. But, if he refuse to avail himself of this privilege, and in order to avoid a trial, or through fear of the legal consequences of his offense, is compelled to escape beyond the jurisdiction,

the Lodge may, by the established usage in this country, proceed with the case, *ex parte*, and prosecute it to a final decision.

“2. The regulation cited by our correspondent might not, in cases of high misdemeanor, be objectionable. But it is made to govern the proceedings in all matters of discipline that may come before the Lodge, whether for a disregard of the fundamental laws of the Institution, or dereliction of duty in points of minor consideration. A member, charged with personal disrespect to the Lodge, or any of its officers, is, by it, subjected to the same course of proceeding, and to the same vote as he who is arraigned for the highest offense recognized in Masonic jurisprudence. This is the objection to the regulation, and it is a fatal one. As already suggested, a Brother may be guilty of an offense, which, under no circumstances, would authorize his expulsion, though it might be a proper cause for reprimand. It is absurd to require the Lodge to pass upon the question of a verdict that it has neither the power to render nor enforce. How should we regard a jury, that in a case of petty larceny, before coming to the consideration of such a verdict as is authorized by the laws, should entertain and decide the question, whether the accused had been guilty of a capital offense? Every offense in Masonry, as in communities, has its appropriate punishment. The nature of the former having been established, there can be no difficulty in determining what the latter should be. This is a matter of much consequence: because it is due to the accused, that he shall not be arraigned before his Brethren for a higher offense than that he stands charged with, and that all proceedings shall be kept within lawful and proper limits.

“But the particular question raised by our correspon-



dent is, whether, if upon investigation, it shall appear that both parties have been in the wrong, and that both are censurable, the Lodge has the power to 'dictate terms of mutual reparation?' We answer, that the Lodge has that power, and that it is its imperative duty to exercise it, whenever, and as often as occasion may require. A Lodge cannot set aside the established constitutions of the Order, by any regulations of its own. 'If a Brother does you an injury,' says one of the oldest constitutions, 'or if you have any difference with him about any worldly or temporal business or interest, apply first to your own, or his Lodge, to have the matter in dispute adjusted by the Brethren, and if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge.'

"Again, in the language of another of the old constitutions, 'If any complaint be brought, the Brother found guilty, shall stand to the award and determination of the Lodge, who are proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge) and to whom they ought to be referred.' In order to bring such differences between Brethren before the Lodge, it is necessary that specific charges be preferred. A written statement of the facts, signed by one of the parties, is sufficient. On this statement or 'complaint,' the Lodge may proceed in its investigations, and finally dictate terms of reconciliation."

AGAINST THE MASTER.—(ALABAMA.)

(From the Masonic Review, Vol. VI, page 188.)

"Resolved, That should any subordinate Lodge feel aggrieved by the conduct of their Master, that charges be preferred by one-third of said Lodge against him, and forwarded to the M. W. G. Master, or the R. W. D.

G. Master of the Grand Lodge, who shall order three Masters of Lodges nearest the Lodge to try the case."

P A S T M A S T E R S .

(From the Masonic Magazine, Vol. V, page 165.)

*Question.*—Are Chapter Past Masters competent, by virtue of that degree, to preside in a Blue Lodge? If yea, Why are they not members of such Grand Lodges as declare such officers permanent members thereof?

*Answer.*—The receiving the Past Master's degree in a Chapter, confers no privileges that can be made available in a Blue Lodge. It merely qualifies the recipient for admission to the higher degrees of the Chapter. A Brother who, having been duly elected and installed, has served at least one term as Master of a subordinate Lodge, under the jurisdiction of some Grand Lodge, is by ancient usage alone entitled to the rank and privilege of Past Master. But a Brother, having once received the degree in a Chapter, it would of course supersede the necessity of his receiving it again as a qualification for office. He would, therefore, be competent to preside in a Blue Lodge, if elected.

"But, without such election and installation, he would not be entitled to take rank in the Grand Lodge as Past Master, although he had received that degree. The Chapter cannot make members for the Grand Lodge, or in any manner interfere with the regulations adopted for the government of the subordinate Lodges.

"A Past Master, who has not actually presided over a regular Lodge holding of the Grand Lodge, is, in England, called a 'bundled pretender!' and is not allowed to attend the Board of Installed Masters."

A Brother, who is Past Master by degree only, and who has never been duly elected Master of a Lodge,

cannot claim the privilege of being tried by the Grand Lodge or a Lodge of Past Masters, but must submit to the award and determination of the Lodge of which he is a member, or under whose jurisdiction he may reside, as any other member of the Lodge. The fact of a Mason's having taken higher degrees, cannot preclude the Lodge holding jurisdiction over him from calling him to account for unmasonic conduct.

Should a regular Past Master not consent to be tried by the Lodge having jurisdiction over him, application might be made to the Grand Master to appoint a committee, consisting of a suitable number of regular Past Masters, to assemble at a convenient time and place for the purpose of hearing and determining on the case, and their decision would be as binding and obligatory as if passed by the Grand Lodge itself.

#### DEFINITIONS.

(From the Masonic Magazine, Vol. VIII, page 64.)

“The Grand Lodge is declared to be opened in *ample form*, when the Grand Master presides; in *due form*, when the Deputy Grand Master presides; and in *form*, when it is opened in the absence of both the Grand Master and his Deputy. The term, *discharged member*, is applied to a member of the Lodge who has been discharged for the nonpayment of his quarterly dues, or other violation of the local rules of his Lodge.”

#### DIPLOMA.

(From the Masonic Magazine, Vol. VII, page 323.)

“*Question.*—Should a member apply for a diploma, and it is granted by a majority of the Lodge, is the Master bound to sign it, and thus certify that the holder is a

worthy Brother, when he (the Master) knows to the contrary?

*“Answer.—*The Master of a Lodge would not be at liberty to sign a diploma while charges were pending against a member, nor after his conviction. But he would be bound, if the Brother to whom it had been voted stood unimpeached before the Lodge, either to sign it, or present his objections in the form of charges (or to resign his office). Refusal by the Master to sign a diploma, for any Brother entitled to receive it, would be an implication of his standing as a Mason, to which he cannot be required, and ought not, passively to submit.”

#### WHO CAN GRANT DIPLOMAS.

(From the Masonic Review, Vol. IV, page 369.)

*“Question.—*Can a Lodge give its members diplomas, who have received their degrees in any other Lodge, either within or without the jurisdiction of the Grand Lodge in which such Lodge may work?

*“Answer.—*Certainly they can. What is a diploma? An official certificate under the seal of the Lodge, attested by the Master, Wardens and Secretary, that A. B. ‘has been regularly initiated, passed, and raised to the sublime degree of Master Mason,’ in a just and legally-constituted Lodge—whether the one in which he is now a member, or in some other Lodge. The diploma is not designed as evidence in the question as to what Lodge he was made in, but as to whether he has received the degrees legally. The question proposed by our friends hardly admits of an argument. Suppose A. should neglect or forget to take a diploma upon withdrawing from the Lodge in which he was made; or suppose the Lodge were to have its charter arrested before its members had received their diplomas,—certainly this should



not preclude A. from receiving a diploma from any Lodge in which he might afterward become a member. We cannot conceive a doubt to rest upon this question. If a member is worthy, and has received his degrees in a legally-constituted Lodge, he is entitled to a diploma.

“The usages of the Fraternity require a vote of the Lodge in granting diplomas. The diploma is the certificate—the voice of the Lodge, not one of its officers or members, nor of all its officers. A member wishing a diploma must ask the Lodge for it. If there are no charges against him, and his Brethren are satisfied with his conduct, and have no complaint against him, he is entitled to a diploma. If he intends at the same time to withdraw from the Lodge, he must also pay his dues before a diploma is granted. A diploma is not to be taken as evidence that the owner has withdrawn his membership, but that he is, at the time, a member in good standing; and that he received his degrees in a legally-constituted Lodge. A diploma is not a demit. He may take a diploma, and yet remain a member of the Lodge; this is very frequently done. A demit is a certificate that the individual named has withdrawn from the Lodge, and that he had paid his dues, and was, at the time, in good standing with his Brethren. A diploma and a demit are very different things.”

#### DOORS TO A LODGE-ROOM.

(From the Masonic Magazine, Vol. VII, page 134.)

“*Question.*—Should a Blue Lodge Masonic Hall have more than one door or entrance? If but one, where should it be situated? If two, where should the second be situated?

“*Answer.*—We think there can be no valid reasons assigned why there should not be two doors to a Lodge-

room, and find it very difficult to conjecture on what grounds the objection is raised. On the contrary, we think there is a decided propriety, as well as convenience, in having two doors—one for a common entrance, and the other for special Lodge purposes. This plan is not always practicable; but where it is, we should most certainly adopt it.

“Where it is impracticable to have more than one door, that will be found to be most convenient if placed in the north-west or south-west; that is, on the right or left of the Senior Warden. Where two can be had, we should place them in both those positions, one opening (and it is immaterial which) from the anteroom—used for the accommodation of the work—and the other from the visitor’s room, as a common entrance.”

#### M E M B E R S H I P .

(From the Masonic Magazine, Vol. V, page 35.)

“No Brother shall be a member of more than one subordinate Lodge at the same time. So decided by the Grand Lodges of Massachusetts, New Hampshire, Maryland, Kentucky, Missouri, Wisconsin, New Jersey, and the Grand Lodge of England.”

#### ENTERED APPRENTICES AND FELLOWCRAFTS NOT MEMBERS.

(From the Masonic Magazine, Vol. I, page 198.)

“The practice of ‘transacting Masonic business in Lodges below the degree of Master Mason, except such as appertains to the conferring of inferior degrees and the instruction therein,’ has been disapproved by the convention, on the ground that Entered Apprentices and Fellowcrafts are not members of Lodges.

“This subject has already been acted upon by several

Grand Lodges with various results. While some regard the practice as highly improper, others are disposed to view it as a matter of little importance,—as one which may be left to the wisdom and discretion of the subordinate Lodges. Uniformity in this, as in all other Masonic usages, is desirable, if attainable. Beside, the question is not whether the practice has been productive of evil, but whether it be correct. If it is not correct, then, it ought to be abolished. If Brethren, under the degree of Master Mason, are not members of Lodges, and they clearly are not, they are not entitled to the franchise of members. These, they enjoy to a certain extent, if admitted to a knowledge of, and admitted as visitors, to participate in the transactions of the Lodge.

“All Lodges, in this country, and throughout the world, are Masters’ Lodges—as such they are chartered. A charter for an Entered Apprentices’ Lodge is a thing unknown in Masonry.

“The authority to hold such Lodges, is an incidental, not an original, power. It is granted for specified purposes; namely, for the conferring of the Apprentices’ degree, and ‘giving instruction therein.’ If Apprentices’ Lodges are recognized as competent to elect and install their own officers and to transact the ordinary business of Masters’ Lodges, there can be no impropriety in chartering them as independent bodies. But they are not so recognized; nor can they be so chartered. They exist only incidentally, not primarily. They may be compared to the legs which support the body. They do not possess the power to exercise the functions of the body; nor can they exist independently of it. If the body die, they die also. If they be cut off, the body falls to the ground.

“We have heard it contended, that Entered Appren-

tices are not Masons. This is not correct. They are Masons. They are not eligible to office, neither are they required to bear any of the burdens of Masonry nor ought they to be admitted to a full participation in its privileges. Under the English constitutions, they would not be allowed to participate in its charities; for 'no person is regularly entitled (we quote the words of the constitution) to partake of the general charity, unless his name be duly registered, and he shall have been at least two years a contributing member of a Lodge.' Entered Apprentices cannot be members of Lodges. They are, therefore, merely recognized as Masons, without any legal claim to share in the privileges of the Lodge. If they be allowed to be present, to become acquainted, and to participate in the ordinary business transactions of a Masters' Lodge, do they not, to a very considerable extent, enjoy the immunities which rightfully belong only to Master Masons? If so, is this right? Our opinion accords with that of the convention, that 'the confining of all business to Masters' Lodges will be found most advantageous, and undoubtedly is the only correct course of practice.'"

#### DELINQUENT MEMBERS.

(From the Masonic Magazine, Vol. I, page 200.)

"On this subject, there seems to be, in this country, no settled principle of action. The matter rests arbitrarily with the Grand Lodges. There is, consequently, little or no agreement between them. The Grand Lodge of New Jersey makes it obligatory on the subordinate Lodges under her jurisdiction to expel members 'who shall be in arrears for fees or dues eighteen months, and shall refuse or neglect to pay the same within six months after demand therefor shall be made by the Treasurer.'



“The Grand Lodge of New York mollifies this penalty by directing that suspension shall precede expulsion.

“The Grand Lodge of Massachusetts does not touch the subject, but leaves it to the independent action of the Lodges. Their uniform practice is to disfranchise the delinquent of his membership, leaving his general privileges as a Mason unimpaired.

“The Grand Lodge of Ohio, also, leaves the matter to the discretion of her Lodges, but authorizes them to enforce the payment by sentence of suspension or expulsion, if they think proper.

“The practice of the other Lodges is equally diverse. The English constitutions provide that ‘if any member be excluded from his Lodge, or shall withdraw himself from it, without having complied with its by-laws, or with the general regulations of the Craft, he shall not be eligible to any other Lodge, until that Lodge shall have been made acquainted with his former neglect, so that the Brethren may be enabled to exercise their discretion as to his admission.’ This is nearly in conformity with the practice of Massachusetts. The difference is, that the Lodges under the English jurisdiction, are at liberty to admit the delinquent, if they think proper: whereas, under the practice in Massachusetts, he would be required to produce a certificate of honorable discharge from the Lodge of which he had been a member, before he would be allowed to affiliate himself with another.— In both cases, his general privileges as a Mason remain unimpaired; except, that in the former, ‘a Brother who is not a subscribing member of some Lodge, is not permitted to visit any one Lodge, in the town or place where he resides, more than once during his secession from the Craft.’ With all due respect for the opinions of those who differ from us, we must be permitted to say, that we

cannot but regard the latter practice as the only proper course of proceeding. A Mason, by his initiation, and in consideration of the fee then paid, acquires certain general privileges, subject to the conditions of the established regulations and constitutions of the Craft. Of these he cannot be divested, except for immoral conduct or violation of his general obligations and duties as a member of the Fraternity. He is under no constraint to connect himself with any particular Lodge. The constitutions do not make this obligatory upon him. He enjoys all the general benefits of Masonry without it;—but if he choose to affiliate himself, he becomes entitled to certain special privileges, and subjects himself to certain special regulations. These are the conditions of his membership; not the terms on which he holds his connection with the Fraternity. There is a broad distinction. On his admission into the Fraternity, he enters into certain general obligations. While those obligations remain unbroken, he cannot, in our view of the case, be deprived of the privileges then conferred on him. The contract is complete. He subsequently connects himself with Brethren associated as a Lodge.—With them he enters into certain special obligations and liabilities, on condition of enjoying certain special privileges. This is another contract. While he fulfills the conditions of it, it is complete. If he fails in this, it is broken; and he forfeits his privileges as a member, not his franchise as a Mason. We desire to be distinctly understood. The point is a delicate one. If, as a member, he be chargeable with an immoral offense, or with the commission of an act which would impair his original obligations to the Fraternity, that would be just cause for expulsion. But if his moral character remains unimpeached, and he faithfully discharge his general du-

ties and obligations as a Mason, we do not see with what propriety, or by what authority, he can be deprived of his Masonic rights, and exposed to the detestation of the Fraternity. That he has, in a measure, failed to comply with the local pecuniary regulations of his Lodge, is a delinquency, which, in our judgment, does not call for or authorize so severe a punishment.

“Expulsion is the highest punishment known in Masonry, and ought not to be inflicted but with great caution, and in extreme cases. If made the penalty of trivial offenses, there is danger that it may, in time, cease to be regarded as a punishment. We fully concur with the committee who submitted the report we have been considering, that ‘uniform legislation in the states (in this respect) is essential to the well-being of the Fraternity,’ and we much regret that they have not suggested some specific regulation on the subject. As the matter now stands, a Brother may be suspended or expelled, in Ohio, for an offense, which, if committed in Massachusetts, would not affect his general Masonic privileges. How, in such a case, ought Massachusetts to act, should the expelled or suspended Brother come within her jurisdiction? He has committed no offense recognized as such by the Masonic laws of Massachusetts. Ought her Lodges to refuse to receive him as a visitor? In our opinion, they ought; because they would not be at liberty to go behind the records. The Grand Lodge of Massachusetts might open a negotiation with the Grand Lodge of Ohio for his restoration, on the ground that he had been expelled without adequate cause. But until his restoration had been effected, the Lodge would not be at liberty to receive him. No such debatable point ought, however, to be permitted to exist. There should be a strict uniformity in the government, as well as the

ritual, of the Institution; and a more auspicious time than the present, may never offer to effect this desirable result.

“What the convention has failed to accomplish, may be attained through the proposed convention of Grand Secretaries, acting under the instruction of their respective Grand Lodges.”

NONPAYMENT OF LODGE DUES. — PENALTY. — (SOUTH CAROLINA.)

(From the Masonic Magazine, Vol. V, page 286.)

“Resolved, That the penalty of expulsion for nonpayment of arrears be abrogated by this Grand Lodge, and that the only punishment hereafter to be inflicted for such defalcation shall be a discharge from membership of the Lodge.”

SUSPENSION FOR, ETC.

(From the Masonic Magazine, Vol. VI, page 101.)

“*Question.*—I presume suspending from all the benefits of the Lodge would not be an unlawful punishment for the nonpayment of Lodge dues, as each Lodge has a right to place that regulation in the by-laws?”

“*Answer.*—A Lodge has a right to incorporate into its by-laws any regulation not inconsistent with the constitution and by-laws of the Grand Lodge under whose authority it works, nor subversive of the ancient regulations and usages of the Fraternity. It has, therefore, an undoubted right to establish the terms under which membership may be obtained, and to make a strict compliance with them, the condition on which alone it can be retained. If a Lodge incorporate into its by-laws a regulation assessing quarterly or annual dues, the payment of these dues becomes one of the conditions of membership. If a member refuse to comply with the regulations, he



voluntarily breaks the terms on which he holds his membership, and may be suspended or discharged as the Lodge may determine. When a member is so discharged, he does not, in our opinion, forfeit any of his general privileges as a Mason; but he does forfeit all the particular privileges and benefits which might otherwise accrue to him from his relations as a member of the Lodge."

#### EXPULSION FOR, ETC.

(From the *Masonic Magazine*, Vol. II, pages 193 to 198.)

"The power to expel is the highest penal power known to Masonry. It is a general power, derived from the ancient constitution and usages of the Fraternity, and can neither be abrogated nor abridged by the special enactments of any local Masonic association. Nor can it be exercised but for the violation of some fundamental principle of the Institution. These are the positions which, we presume, no intelligent Brother will undertake or desire to controvert. If, then, they be admitted, it follows, that the right to expel, in any particular case, is to be determined by reference to the ancient constitutions and to the general usages of the Fraternity. If authority for it is not to be found in either of these sources, it does not exist as a general regulation. Would the exercise of it, in such a case, by a particular Grand Lodge, be binding beyond that jurisdiction? Though not authorized by the constitutions, it would be of full force within the jurisdiction; because a Grand Lodge is an independent body, having authority to enact such laws for the government of the Fraternity under its special charge, as its own wisdom may dictate. These laws, if not inconsistent with the civil and moral obligations, the Brethren are bound to obey. There being no general Grand Lodge there can be no appeal. But how ought the Fraternity

in other states to be affected by the regulation? How ought a Brother, who has been expelled in Ohio, for non-payment of dues, to be received in another state, where the power to expel for such cause is denied? This is an important question. It is liable, at any time, to come up for consideration before the Grand Lodges in New England, where the principle is not recognized. In order that we may not be misunderstood, we take leave here to remark, that should a Brother, who had been expelled in Ohio, for the cause under discussion, present himself for admission to a subordinate Lodge in Massachusetts, the Brethren of that Lodge would be bound to reject him, whatever their own views might be; because they would not be at liberty to go beyond the record. We maintain, however, that the Grand Lodge would have the power to reinstate him. But until this had been done, the subordinate Lodge could not receive him.

“‘It may seem a harsh procedure,’ says the Grand Master, ‘to place the offense of nonpayment of dues upon a level in its grade of punishment, with the perpetration of actual guilt.’

“‘To our mind it is a ‘harsh procedure,’ one which is neither founded in wisdom nor justified by the ancient usages of the Craft, and we cannot but think that the language of our respected Brother is too strong, in assuming that the neglect, or even refusal, of a member to pay his quarterly assessments, is ‘not only striking at the existence of our association,’ but is in ‘direct violation of constitutional obligations.’ We do not so regard it. Previously to the year 1717, chartered subordinate Lodges were unknown to Masonry. The payment of quarterly dues was a thing unheard of, yet ‘our association’ had an existence. The Brethren assembled on the broad basis of Freemasonry. Their Lodges were open to all,

and free to all. The present distinction between those who are members and those who are not, was unknown. Lodges were voluntary associations of Brethren, and were assembled as occasion required, or as their convenience or inclination might determine. The expenses were paid from the initiation fees, and by assessments and contributions. But there is neither record nor tradition to authorize the assumption, that expulsion followed as a consequence of the neglect or refusal of a Brother to contribute his quota of the expense incurred. That is a modern invention. We believe it to be an Americanism, and of no very great antiquity. We have carefully examined the 'ancient constitutions, the 'old regulations,' and most of the ancient works on Freemasonry, known now to be in existence, together with the present constitutions and regulations of the leading Grand Lodges in Europe. We respectfully submit, therefore, that the Grand Master of Ohio is mistaken in regarding the non-compliance with it as a direct violation of constitutional obligations. We agree with him fully that it is the duty of every Mason to contribute to the support of the charity fund of some Lodge, whether he be an attending member or not. But this is a duty, the performance of which must be left to his own conscience and sense of propriety. There is no power by which it can be enforced. His Brethren may cut him off from the benefits of the charity fund raised by their own labors and contributions. They may even adopt the existing regulation of the Grand Lodge of England, and refuse him a second admission into the particular Lodge located in the place of his residence. But there is no authority in the ancient constitutions or usages of the Craft which will justify them in expelling him from Masonry. He holds his general Masonic privileges by virtue of his initiation,

and in consideration of the fee then paid. Of these, he cannot, in our judgment, be deprived, except for immoral conduct, or for the violation of some one or more of the general obligations then assumed. The payment of quarterly dues was not one of these obligations. That was a subsequent contract between him and a certain number of his Brethren, associated as a Lodge. On certain conditions, which they prescribe, but which are not required by the constitutions, he is permitted to unite with them, and to participate in the pleasures and share the benefits of their association. The connection thus formed continues so long as he fulfills his obligations as one of the copartners. When he fails in this respect, his connection ceases. He falls back into the position he occupied before he formed this local copartnership with his Brethren. He resumes his relations as a member of the Community at large, without having any special interest in, or enjoying the profits resulting from, the labors of any particular firm.

“The circumstance that subordinate Lodges are ‘amenable to the Grand Lodge’ for the payment of the capitation tax of the members, is of very little weight in the argument.

“They are responsible for brethren no longer than they continue to be members. If, therefore, the Lodge perform their duty and require quarterly or semiannual payments of the capitation tax, and promptly discharge all delinquent members, there will be very little danger of their becoming embarrassed on account of not being authorized to enforce payment, by a resort to the severest penalty that can visit the highest offense known to Masonry.

“The committee express their regret, that on a subject so plain, and of so much importance to Masonry, any



departure from the known landmarks should have existed. Our regret is, that the committee have not informed us where these 'landmarks' are to be found, for we freely confess, that we know not where to look for them, however 'well-known' they may be. We have already said, that no traces exist of them in the ancient constitutions and usages of the Craft, nor in the established regulations of any of the Grand Lodges in Europe with which we are acquainted.

"The Grand Lodge of Massachusetts was the first Grand Lodge ever opened in America. She derived her authority and her earliest instructions, and her knowledge of the landmarks and usages of the Craft, directly from the original fountain of Masonry in Europe,—the Grand Lodge of England. She has been one hundred and ten years in existence; but she has not yet been able to discover the known 'landmarks' in question, nor does she now perceive either the necessity or propriety of them.

"The fact lamented by the committee, that 'it is no unfrequent occurrence that a member, suspended for non-payment of dues, and otherwise of good standing, is from time to time made cognizant of all the proceedings of the Lodge of which he was formerly a member,' only proves that the regulation of the Grand Lodge on the subject is regarded as oppressive by the Lodges, and is, therefore, inoperative. They cannot bring themselves to the belief, that a Brother, 'otherwise of good standing,' is to be disgraced and denied the fellowship of his Brethren for no better reason than that he is too proud to declare himself a beggar! Nine times out of ten, that which his Brethren might honestly and conscientiously construe into neglect or refusal, would probably be the result of pecuniary inability.

"But admit the reverse of this to be nearer the truth;

then, we maintain, that it would be better that the nine offending Brethren should escape, than that one innocent should suffer. But, we assume it as a principle of human nature, that a Brother will never allow his name to be struck from the roll of members, for the nonpayment of dues, if he be able to liquidate them. This, then, is penalty enough. And this can be enforced without running against the constitutions, or doing injustice to the delinquent. If he fail to comply with the conditions on which he holds his membership, he cannot complain if he be discharged.

“The committee say, ‘a worthy Brother omitting to pay his dues, and suspended therefor, could easily be restored to his privilege by paying up, and thus evincing his willingness to do his duty as a Mason.’ A worthy Brother is always ‘willing to do his duty as a Mason.’ But circumstances beyond his control, and which his self-respect prompts him to conceal from a censorious and ill-judging world, may operate to prevent him. In this case, according to the committee, he must submit to the disgrace of a suspension or expulsion, until he shall overcome these adverse circumstances, and be able to wipe it away by ‘paying up.’

“We stop here. The principle is a wrong one. There is nothing Masonic, nothing generous, nothing kind in it. If a member neglect or refuse to pay his dues, discharge him, but do not punish and disgrace him for his poverty—that would be cruelty.”

(From the *Masonic Magazine*, Vol. V, page 325-328.)

“I promised to say a word upon a subject upon which I differ from you and the Grand Lodge of Mississippi, ‘the expulsion of Masons for the nonpayment of Lodge dues.’ It is held by you and that body, that a Lodge

has not the right to expel a member from the benefits of Masonry for 'nonpayment of dues.' Some of our Brethren have even gone so far as to say, and, indeed, one of our Lodges has acted under that supposition, that a Lodge can only suspend from membership, and not from the benefits of Masonry for such a cause.

"If a Brother whom the Lodge supposes to be able to pay, does not apply for a remission of his dues, or for time, and neglects to pay for six months, we suspend him from the benefits of Masonry, and if he will not pay, being able, we hold that we have the right, and that it would be our duty to expel him from all the benefits of Masonry. It is true, that a Lodge, by its by-laws, may at discretion make the penalty less, for violating those by-laws: but, when the penalty is left open, we hold, that continued contumacy would be a violation of a well-known duty, which he has voluntarily assumed (*viz:*), that of abiding by the by-laws of the Lodge; we hold that it is as much a crime to cheat, wrong, or defraud a Lodge, as it would be a neighbor; and if we could expel him for the latter, we think we have the right to expel for the former crime. And, we think, if a Brother has promised to pay the Lodge annual dues, and can pay, without inconvenience to himself or family, but obstinately and willfully refuses, that he does cheat, wrong, and defraud the Lodge, and, therefore, deserves to be, and ought to be, expelled; for if he will defraud one Lodge, he will others, and if other Lodges, he will Brethren of the household, as well as those not of the Fraternity.

"*Answer.*—Our correspondent has presented his case well and forcibly; but, we apprehend, that he has overlooked the main point in the argument. A candidate for the degrees is not, by the mere ceremony of initiation

into the Fraternity, admitted to membership in any particular Lodge. That is a subsequent transaction,—a new and independent contract with a certain number of his Brethren who have voluntarily associated themselves together under new and particular regulations, for certain specified purposes. The two transactions have no other necessary connection, than that admission into the former is an essential qualification for an admission into the latter. The former is governed by the general laws of the Craft; the latter, by conventional regulations. We maintain that the rights acquired through the first cannot be impaired by the mere nonfulfillment of the conditions of the second. A foreigner is made a citizen of the United States, by the laws of naturalization; but he is not thereby invested with the privileges of municipal citizenship. They are acquired in another way, and are subject to other conditions. He may also forfeit his privileges as a citizen of a municipality, and yet exercise his rights and claim protection as a citizen of the United States. But the converse of the proposition does not hold, if he forfeits his rights as a citizen of the United States, his municipal privileges are also forfeited, because the condition on which he acquired and held them no longer exists; and this is the distinction we would make between the members of the Masonic community, as a whole, and the members of a private Lodge.

“A Lodge, in introducing an individual into Masonry, acts by the authority of the Grand Lodge to which it is subordinate, and for the Fraternity at large. The regulations which govern its proceedings in this respect are the general regulations of the Craft, usually denominated the ‘ancient constitutions.’ They are the original and fundamental laws of the Fraternity, and may not properly be changed by either Grand or subordinate Lodges.



If our correspondent can point to a single sentence in these regulations, which authorizes or justifies the expulsion of a Brother for the nonfulfillment of a private contract, and in the absence of evidence of intentional fraud, such as would be admissible in judicial proceedings, we will cheerfully yield to him all that he claims. 'A Lodge may be either general or particular,' say the constitutions. It is general, when acting as the agent of the Fraternity, and in the discharge of the general duties prescribed by the charter. It is particular in the admission and government of its own members, and in the regulation of its local concerns. Its by-laws necessarily partake of this mixed character. The original engagement to abide by them, is general; the signing of the by-laws, is a special or particular promise, and constitutes the condition of membership. Expulsion proceeds from neglect of primary or general duties; forfeiture of membership is the just punishment for neglect of secondary or particular duties. The payment of Lodge dues is a particular duty, imposed by a particular regulation of the Lodge. It is not required by the general laws of the Fraternity. We desire it to be distinctly understood here, as speaking of Lodge dues and nothing else. What the Grand Lodge may have power to do, is not now the question under consideration.

"One word as to the by-laws of a Lodge: they are both general and particular. The engagement to abide by them is, in the first instance, a general one. So far as the by-laws conform to the regulations of the Grand Lodge and the general regulations of Masonry, it is obligatory; but when they militate against either, it is not; because a prior and superior obligation to the contrary exists. If a Lodge incorporate into its by-laws a provision inconsistent with the general regulations of the

Craft, or the particular regulations of the Grand Lodge, it transcends its power, and any action had under such provision would be nugatory. So, if a Lodge expel from Masonry, for a cause not recognized as an offense by the general regulations, the expulsion cannot stand; because the offense does not involve any violation of the original conditions on which admission into the Fraternity was obtained."

#### EXPULSION.—PENALTY OF.

(From the Masonic Magazine, Vol. IV, page 45.)

"Expulsion from a Lodge deprives the party expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been rejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character, as though he had never been admitted, so far as regards his rights, while his duties remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren when in distress, nor demand from them the performance of any duty to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects.

"The only proper tribunal to impose this severe punishment, is a Grand Lodge. A subordinate Lodge tries its delinquent member, and, if guilty, declares him expelled. But the sentence is of no force until the Grand Lodge under whose jurisdiction it is working has confirmed it. And it is optional with the Grand Lodge

to do so, or, as is frequently done, to reverse the decision and reinstate the Brother.

“Some of the Lodges in this country claim the right to expel, independently of the action of the Grand Lodge; but the claim is not valid. The very fact that an expulsion is a penalty affecting the general relations of the punished party with the whole Fraternity, proves that its exercise never could with propriety be intrusted to a body so circumscribed in its authority as a subordinate Lodge. Beside, the general practice of the Fraternity is against it. The majority of Grand Lodges in this country have expressly reserved the confirming power.

“The English constitution vests the power to expel exclusively in the Grand Lodge. The subordinate Lodge first suspends, and then the Grand Lodge, on a review of the case, if it thinks proper, decrees expulsion.

“All Masons, whether members of Lodges or not, are subject to this punishment, when found to merit it. Resignation or withdrawal from the Institution, does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. In this respect, the maxim is ‘once a Mason always a Mason.’ The principle that a Mason, not a member of any particular Lodge, but who has been guilty of immoral or unmasonic conduct, can be tried by any Lodge within whose jurisdiction he may be residing, is incontrovertible.

“Every Mason is bound to obey the summons of a Lodge of Master Masons, whether he be a member or otherwise. This obligation on the part of an individual clearly implies a power in the Lodge to investigate and control his conduct in all things which concern the interest of the Institution. This power cannot be confined

to those Brethren who are members of Lodges, for the obligation is general.

“Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offense visited with expulsion. As the punishment is general, affecting the relations of the one expelled with the whole Fraternity, it should not be lightly imposed, nor inflicted for the violation of any Masonic duty, not general in its character. The commission of a gross act is a violation of the contract entered into by each Mason and the Order. If sanctioned by silence, or encouraged by impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Mason, who is a bad man, is, to the Order, what a mortified limb is to the body, and should be treated with the same mode of cure. He should be cut off, lest his example spread, and disease be propagated through the whole of the Institution.

“But it is too much the custom of Lodges, in this country, to extend this remedy to cases neither deserving nor requiring its application. I allude here particularly to expulsion for nonpayment of Lodge dues. Upon the principle just laid down, this is neither just nor consistent. The payment of arrears is a contract in which the only parties are a particular Lodge and its members, of which contract the body at large knows nothing. It is not a general Masonic duty, and is not called for by any Masonic regulation. The system of arrears was unknown in former years, and has only been established of late years for the sake of convenience.

“Even now there are some Lodges in which it does not prevail, and no Grand Lodge has ever yet attempted to control or regulate it; thus tacitly admitting that it forms no part of the general regulations of the Order.—Hence, the nonpayment of arrears is only a violation of



a special and voluntary obligation to a particular Lodge, and not of any general duty to the Fraternity at large.—The punishment, therefore, inflicted, should be one affecting the relations of the delinquent with the particular Lodge whose by-laws he has infringed, and not a general one affecting his relations with the whole Craft. But expulsion has this latter effect, and is therefore inconsistent and unjust. And as it is a punishment too often inflicted upon poverty, it is unkind and uncharitable.

“A Lodge might, in this case, forfeit or suspend the membership of the defaulter in his own Lodge, but such suspension should not affect his right of visiting other Lodges, nor any of the other privileges inherent in him as a Mason. This is the practice, we are glad to say, pursued by the Grand Lodge of Massachusetts, one of the most enlightened bodies of Masonry in the union.—It is, also, the regulation of the Grand Lodge of England, from which most of our Grand Lodges derive directly or indirectly their existence. It is consonant with the ancient usages of the Fraternity; and, finally, it would produce all the good effects required by punishment, namely: reform and the prevention of crime, and ought to be adopted by every Grand Lodge as a part of its constitution.

“In Union Kilwinning Lodge, in Charleston, South Carolina, every member pays a certain sum on his admission, and is forever afterward exempted from contributions of any kind. This is one of the oldest Lodges in the state.”

#### SUMMONS AND NOTIFICATION.

(From the Masonic Magazine, Vol. V, page 70.)

“The word summons is generally used in the old regulations as a synonyme for notification: but the follow-

ing distinction will be found to be more convenient, and more in conformity with the intention and practice:

“‘A notification’ is the notice by which the time, place, and hour (and frequently the business) of the Lodge are communicated to the members. This notice, every Brother receiving it, is expected to obey, unless his doing so would materially interfere with his business engagements. The obligation which it imposes is a general one, and the highest penalty incurred by a violation of it, is a forfeiture of membership.

“‘A summons’ is a call of authority, a citation to appear and answer to the charges therein set forth; or, it is an imperative injunction to appear at a special meeting of the Lodge with which the Brother receiving it is affiliated; or, to attend on the Grand Master, the D. D. G. Master, or any committee, or any other body authorized by the Grand Lodge to issue it. The obligation to obey it is special and obligatory on every Brother receiving it. The penalty for its nonobservance is expulsion, unless the party offending be able to urge a pressing and positive necessity for his excuse.

#### S U S P E N S I O N .

A sentence of suspension or expulsion passed by any Lodge, must be regarded as operating as a suspension or expulsion from all other Lodges, or regular convocations or assemblages of Masons whatsoever, as all are embraced in the term Masonic world.

#### RESTORING SUSPENDED OR EXPELLED BRETHREN.—(MISSOURI.)

(From the Masonic Magazine, Vol. VI, page 185.)

“Resolved, That a Brother who is suspended for a limited time by any subordinate Lodge, is at once, at the termination of the time of his suspension, entitled to all

the privileges of Masonry without any action of any Lodge.

(From the Masonic Magazine, Vol. V, page 70.)

“*Question.*—1st. Can an individual, who has been suspended from a Lodge for a definite time, be reinstated before that time expires?

“2d. Can an individual, who has been expelled for a definite or an indefinite period of time, be reinstated at a called (special) meeting of the Lodge?

“3d. In cases of a called meeting for a particular purpose, is it right for the Lodge to transact any other business than that for which it was specially convened?

“*Answer.*—1st. A Lodge has, as a general rule, in ordinary cases, the power to revise and reconsider its own vote. But, in special cases, and particularly where the question has been taken by yeas and nays, this may not be done at a meeting when there is a less number of members present than were present when the vote was adopted. The suspension of a member is not an ordinary case. The Lodge may, nevertheless, restore a member before the expiration of the term of suspension, provided no action has been had in the premises by the Grand Lodge. But, in order to do this legally, it is necessary and indispensable that the members shall be specially notified of the intention to reinstate him. Any other course might endanger the harmony of the Lodge, and lead to the restoration of an unworthy member. It is not competent for the friends of a suspended member to avail themselves of a thinly attended meeting to effect his restoration. The members of the Lodge must be fully and seasonably notified of the intention to move for a reconsideration of the vote of suspension. This having been done, a review of the case may be had, and the delinquent restored, even though there should not be

so full an attendance as at the time of his suspension.— If the members do not attend when notified, the presumption is, that they wave their objections if they entertained any. If the Grand Lodge has confirmed the suspension, it becomes necessary that the restoration shall also be confirmed by it, before it can be complete.

“2d. A member may be suspended or expelled at a called or special meeting of the Lodge. Indeed, the examination of charges against a member ought always to be had at a called meeting, and in the presence of the members of the Lodge only. It follows, therefore, that a suspended member may be reinstated at a called meeting, notice to all the members having been given, as above stated.

“3d. We deem it neither right nor lawful for a Lodge to transact, at a called meeting, any other business than that for which it has been convened: and this rule is particularly obligatory, because the specific object of the meeting is, or should be stated in the notification to the members. The following regulation on this subject is both wise and conservative:

“A Lodge of Emergency may at any time be called by the authority of the Master, or in his absence, of the Senior Warden, but on no pretense, without such authority first given. The particular reason for calling the Lodge of Emergency shall be expressed in the summons, and afterward recorded on the minutes, and no business but that so expressed, shall be entered upon at such meeting.

“A less stringent rule than this could scarcely fail, in practice, to operate prejudicially to the harmony and prosperity of the Lodge.



## EXPULSION FOREVER.

(From the *Masonic Review*, Vol. IV, page 39.)

"In the 'Review' I notice a record of the expulsion of a Brother 'from all the privileges and benefits of Masonry forever.'

"I can hardly conceive what species of crime this erring Brother has been guilty of to deserve a sentence so totally opposed to the whole spirit of our institution—forever! Is there no place left for repentance, to the wanderer who has strayed from the path of rectitude, and forgotten the teachings of the Lodge? It cannot be so—this is far, very far, from Masonry, as I have learned it. Discipline may demand that the incorrigible be cut off, but not until every means has been exhausted that could tend to lure the erring one back to the fold. Nor are all our duties performed, nor our obligations canceled, even after love and mercy have ceased to plead for the offender, and allowed the sword of justice to sever the mystic tie. He may again mingle in our hallowed rites, feel the fraternal grasp, hear the sacred word and keep it; and through the influence of a salutary punishment administered in love and sorrow, and the efforts of his companions, again become a true and faithful Brother among us. It may be worth while to inquire what duties do we owe to an expelled or suspended Mason, and from what obligations are we absolved?

These I conceive to be important questions in the ethics of the fraternity, and in order to a right understanding of them, it may be well to inquire how the expulsion or suspension operates on the subject of it? He is cut off from 'all the rights and benefits of Masonry.' The door of the Lodge is closed against him, he cannot cross its sacred portals—the fire may burn on the holy

altar within, as brightly as ever, but it may not gladden his eyes—he has ceased to walk in its light, and voluntarily stepped into outer darkness; he has forgotten to stand as a just and upright Mason. We are not called upon, ‘as Masons,’ to administer to his necessities, or in any way to hold Masonic intercourse with him. But are we absolved from remembering him in our devotions—from whispering good council in his ear, or endeavoring to sustain him as a falling Brother? These injunctions point us to a duty peculiarly appropriate to his condition: and it is one of the chiefest beauties of Masonry, and one that points significantly to a higher origin than ‘the wisdom of man’—that it enjoins duties suitable to every state in which either the Fraternity or an individual Brother can be placed. Our duty then is clear: while we refrain from embracing him as a worthy Brother, we are bound to labor for his restoration to the fold, in imitation of Him who left the ninety-nine to seek one, and who was the true friend of publicans and sinners. These are my views. Are they correct?

“*Answer.*—Nearly, if not quite. The individual may have sinned past forgiveness—the gulf between him and pardon may be so wide that it never can be bridged. But, can we say ‘forgive us our trespasses as we forgive those who trespass against us;’ and yet write forever to the sentence which excludes an offending member?”

#### REINSTATING.

(From the *Masonic Magazine*, Vol. V, page 193-197.)

“*Question.*—Can a subordinate Lodge reinstate an expelled Mason, who has been expelled by that Lodge?

“*Answer.*—We had supposed that in this country, there was no rule in Masonic jurisprudence more positively settled, than that an expelled Mason cannot be re-

instated by any other Lodge than that by which he was expelled, if that be in existence ; or by the Grand Lodge, on appeal or petition. The only exception to this rule which we can conceive to be admissible, is in a case where the expelled Brother has removed into the jurisdiction of another Grand Lodge, and by his subsequent life and conduct atoned for the misdemeanor which caused his expulsion. We suppose, that under such circumstances, he might, by special permission of the Lodge of the state within whose jurisdiction he is living, be reinstated by the subordinate Lodge in or nearest to the place of his residence.

“We should prefer, however, even in such a case, that a representation should first be made to, and permission for his restoration obtained from, the Grand Lodge under whose authority he was expelled. We are not aware that there is any precedent for such a proceeding; but the door of mercy can never be irrevocably closed against a repentant Brother. To err, is the common lot of all men. Forgiveness is the exercise of one of the finest attributes of humanity.

“The following brief rules embrace our views of what we esteem to be the safest and most correct method of proceeding in cases of expulsion:

“1st. If the verdict of the Lodge be suspension or expulsion, an attested copy of the proceedings shall be sent up at the ensuing meeting of the Grand Lodge for examination and final action.

“2d. A sentence of expulsion shall not take effect until confirmed by the Grand Lodge, but shall operate as a suspension of the individual in the meantime.

“3d. The restoration of an expelled Brother shall not be valid until confirmed by the Grand Lodge.

“Under these rules the expulsion would be the act of

the Grand Lodge, though, that should do no more, when an appeal was not taken than to confirm the proceedings of the subordinate Lodge. The Lodges should have the power to allege the offenses, try the offender, and, if the evidence justifies it, exclude him from their own body, and suspend him under a vote of expulsion from his privileges as a Mason until the ensuing communication of the Grand Lodge. If the vote of the Lodge be confirmed by that body, the expulsion is complete, and the restoration of the offender cannot take place without the cognizance of the Grand Lodge. This course secures to the Grand Lodge, not only one of its legitimate, but one of its most important prerogatives, the exclusive exercise of the highest penal power known to Masonry. It affords, also, additional assurance that when a delinquent Brother has been expelled, he has not only been justly and impartially dealt with, but that his expulsion is for adequate cause, and in strict agreement with established Masonic law and usage. It goes further, and effectually protects the Fraternity against the readmission of unworthy members."

#### RECONSIDERING CASES OF EXPULSION.

(From the Masonic Magazine, Vol. VII, page 321.)

*"Question.*—Can a Lodge reconsider a case of expulsion at the ensuing meeting?

*"Answer.*—A Lodge is undoubtedly fully competent to reconsider its proceedings, and to reverse its decision so long as the subject of its action remains in its possession. But when that has passed from before it, by appeal or otherwise, it no longer has control over it, and the power to reconsider ceases, for there is then nothing upon which to predicate further proceedings. In the case stated by our correspondent, the charges had been duly investi-



gated and the delinquent formally expelled by the required vote. This terminated the proceedings on part of the Lodge. But had notice been then given, that a motion for reconsideration would be submitted at the ensuing meeting, the proceedings would have been continued and the Lodge would have retained entire control over the case. No such notice was given; the case, therefore, stood thus: the Lodge had definitely passed upon the matter before it. It had recorded its final decision, and the record of it had been sent up by the proper officer to the Grand Lodge, for approval or other action by that body. This clearly removed the whole case from before the Lodge, and transferred the jurisdiction over it to the Grand Lodge. Our opinion, therefore, is that the Lodge could not reconsider the vote of expulsion at the ensuing meeting. It had transferred its jurisdiction in the premises to the superior body."

#### PUBLICATION OF REJECTIONS.

(From the Masonic Magazine, Vol. IV, page 322.)

"You submitted for my opinion the following question: Is it proper for a Grand Lodge to publish the names of those persons who have applied for initiation and been rejected?

"As this has not been the subject of constitutional or legal enactment, it must be settled by reference to general principles. In my opinion, those principles do not require, and I doubt even if they sanction, such publication. In cases of suspensions and expulsions, the accused must have ample notice of the charges and a full opportunity for defense. If, on trial, he is convicted, or if he confess the charge by refusing to contest or explain it, there is no injustice to him, and there is safety to the Craft and the community, in giving extended publicity

to his degradation and the causes of it. But, in case of rejection, there is no conviction, no trial,—not even a charge made. A single black-ball rejects, though silently given, and no one has the right to inquire what was the ground of the objection, or who made it. It may have been made from personal dislike.

“The rule is right; for no man should be compelled to receive as a Brother and intimate associate one wholly disagreeable to him, and with whom he never could hold confidential or social intercourse, although he might not be able to sustain by proof any charge of moral delinquency against him.

“If the candidate be known or suspected to be a transgressor, let him be accused and called on for a defense. Then justice will sanction the publicity of the proceedings. But, if the rejection is secret and silent, it should ever be kept secret. The sacred principles of freedom and equity forbid the condemnation of any man unheard; such a man is oppressed, and we are bound to shield and succor the oppressed and resist the oppressor.

“It was formerly customary, and I trust it is still the practice, in preliminary examinations, to require the candidate to declare if he has ever been rejected. The rule is a wise one. For then the fact of his rejection comes from his own avowal, and this gives a fair opportunity for inquiry and explanation. Tyrants and inquisitors condemn unheard. The free and the just will accuse and hear before they condemn.”—(*Letter from M. W. G. M. of the G. L. of Massachusetts.*)

(From the Masonic Magazine, Vol. V, page 158.)

“The following is both just and proper, and the more acceptable, because it reverses an injurious practice which had obtained in this Grand Lodge. It is a good

example which, we hope, and believe, will be generally followed by other Grand Lodges, which have heretofore pursued a different course.”—(*Ed. M. Mag.*)

## A L A B A M A .

“Resolved, That the Grand Lodge discontinue the practice of publishing the names of those persons whose petitions for initiation, passing, or raising have been rejected; and that, hereafter, the list of such rejections as shall be returned to this Grand Lodge shall be transmitted by the Grand Secretary of this Grand Lodge to all the subordinate Lodges of this state in a private circular.”

## LODGE MAY CORRECT ERRORS.

(From the Masonic Magazine, Vol. VIII, pages 65 to 68.)

“*Question.*—The case, as presented by our correspondent, stands thus: A. is proposed for the degrees, B., under a misapprehension, casts a black-ball against him.—This rejects A. The next day, B. discovers that he has committed an error, and desires to correct it. How can he accomplish his object?

“We assume as true, that there is no provision in the by-laws of the Lodge, or regulations of the Grand Lodge of the state, applicable to the case. On this presumption, we proceed to answer the inquiry.

“In ordinary legislative proceedings, a vote may be reconsidered at the meeting at which it is passed, or it may be reconsidered at the ensuing meeting, provided notice of the intention to move for a reconsideration is given by the mover at the preceding meeting. This is the general parliamentary rule.

“Another method which is sometimes resorted to in extraordinary cases by the Lodges, to effect this object, is to state, on the usual notification to the members, that

a motion to reconsider the vote (naming it) passed at the previous meeting, will be made at the ensuing meeting. When this course is resorted to, the notice so given is considered equivalent to a notice given in open Lodge and in proper time. It is not, however, practiced but in extraordinary cases, and then at the discretion of the Master. If the notification be seasonably issued, and proper care taken that each member of the Lodge is personally notified, no improper consequences are very likely to result from it. It is not, however, safe as a general rule.

“A third rule, and one which obtains in this commonwealth, is, that ‘no vote can be reconsidered by a less number of members than were present when the vote was passed,’ and a vote adopted at a regular meeting cannot be reconsidered at a special one.

“This rule leaves the Lodges at liberty to reconsider at their regular meetings any vote passed at a prior meeting, if the required number of members be present. It is found to be convenient in practice, and we have never known any evil to result from it. It gives the Lodges an opportunity seasonably to correct any mistakes into which they may have fallen through hasty legislation. The foregoing rules, however, apply exclusively to the ordinary legislative business of the Lodge. The admission of candidates for the degrees, is subject to other and different regulations. In this latter case, a majority does not rule,—a unanimous vote is required; and it is the privilege of every member to vote without the risk of being questioned as to the manner of his voting, or the motives by which he is influenced. One member may, therefore, to this extent, control the entire action of the Lodge. Such a power would be an anomaly in legislative proceedings. The rules which govern such bodies,



are not, therefore, applicable to it. But it is legitimate Masonic practice, and the regulations of Freemasonry are adapted to it. They guarantee to each and every member of the Lodge the privilege of determining for himself whether the candidate proposed is a proper person to be admitted as a Brother; and having so determined and voted, the Lodge cannot by any action of its own change the result. It cannot, therefore, reconsider the ballot. If this were permissible, the reconsideration could as well take place in the absence, as in the presence, of the dissenting members; and in this way an objectionable candidate might gain admission. It will not do to say, that a dissenting member is bound to state his objections to the Lodge, and leave the members to decide on their validity. He is not bound to do any such thing. He is not bound to involve himself in personal difficulty to gratify the curiosity of his Brethren. He votes on his conscience and allegiance as a Mason, and in this he is protected by the laws of the Institution. The ballot cannot be reconsidered against his consent, because he might thereby be deprived of his highest privilege as a member of the Lodge, to the serious detriment of the whole Fraternity. It cannot be reconsidered with his consent, because the regulations give him no such controlling power over the action of the Lodge.

“But, though a reconsideration of the ballot is not allowable, it does not follow that a candidate, who has been improperly rejected, is thereby forever excluded from the Lodge. The remedy is easy. Take the case stated by our correspondent, as an illustration: A. applies for initiation; at the proper time, the ballot is taken, and B. deposits a black-ball; A. is, consequently, rejected. This disposes of the case. Nothing more can be done with the present application. It is not before

the Lodge. But B. soon after ascertains that he has been incorrectly informed as to the character of A., and that he has done him a wrong which he is desirous of repairing. What is his proper course? To our mind the answer is plain. He should immediately call on the Master of the Lodge, state his case, and request him to direct his Secretary to withhold the usual notice to the Grand Secretary, until after the ensuing meeting of the Lodge, unless the Grand Lodge shall first assemble; in which case, the Master will cause a statement of the circumstances to accompany the notice of rejection, and ask that no action on the premises may then be had by that body. At the next meeting of the Lodge, B. should make his explanations in writing, that they may be recorded. A. may then be repropounded. The proposition will take the usual course.

“This manner of proceeding will not necessarily cause a delay of more than one month in the admission of the candidate, a matter of little consideration. Under Grand Lodges, where there are special regulations prohibiting, for a given time, the repropounding of candidates who have been once rejected, a dispensation, on the facts, in a case like this, may readily be obtained from the Grand Master.

“The candidate having been rejected in error, and subsequently admitted, will not, of course, be reported to the Grand Lodge as rejected. The object in making such reports, is to protect the Lodges under the jurisdiction against applicants who have been found unworthy. In the case as above stated, this necessity does not exist, nor is there any object to be attained.”

## REVEALING REJECTIONS.—(SOUTH CAROLINA.)

(From the Masonic Magazine, Vol. I, page 317.)

“The following resolution, reported by the Committee on By-laws, was adopted:

“Resolved, That in balloting for candidates for initiation or membership, the ballot shall be unanimous; and any member depositing a black-ball, shall not be called to give his reasons why he did so: or should he be discovered, any Brother giving information to the candidate, or any other person who is not a Mason in good standing, who it was that gave the negative vote, shall be deemed guilty of unmasonic conduct, and be expelled from the Institution.”

## EXPULSIONS FROM ENCAMPMENTS.

(From the Masonic Magazine, Vol. I, pages 353-354.)

“We are clear in the soundness of the position, that an Encampment of Knights Templars cannot expel a Brother from a Lodge of Master Masons. They are distinct associations, existing under independent organizations. There is not a Grand Lodge in the United States, so far as we are informed, which officially recognizes Encampments of Knights Templars as Masonic bodies; nor are they, or Chapters of Royal Arch Masons, known to the ancient constitutions and regulations of the Fraternity.

“The ancient constitutions and regulations of the Craft furnish the only safe guide for the Lodges. If there be anything in them which recognizes Chapters and Encampments as Masonic bodies, coming within the jurisdiction of Grand Lodges, the subordinate Lodges will be bound to regard expulsions from either, as obligatory on them, not otherwise.”

## T E N N E S S E E .

(From the Masonic Magazine, Vol. III, pages 67, 68.)

“Resolved, That a suspension or expulsion from an Encampment of Knights Templars or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from a Blue Lodge.”

“Every Grand Lodge holds and exercises an independent and exclusive control over all Masonic bodies, to the third degree inclusive, within the limits of its own jurisdiction. It possesses the inherent and constitutional right to make its own laws, and such regulations for the government of its subordinate Lodges, as it may deem necessary and proper, provided they be not adverse to the established usages and landmarks of the Craft, and any interference with this right by a foreign body, or any other order of Masonry, would be an encroachment upon its prerogatives wholly inadmissible.”

## EXPULSION FROM A CHAPTER.

(From the Masonic Magazine, Vol. VII, page 135.)

“*Question* 1st. Does expulsion or suspension of a member of a Chapter imply an expulsion or suspension from a Blue Lodge? That is, suppose a man is a member of the Chapter at this place, and a member also of a Blue Lodge, at a place some twenty-five or thirty miles distant, and that he has been guilty of conduct for which he is suspended by our Chapter; does the action of our Chapter cut him off from the benefits which he is entitled to as a member of the Lodge? Does it act as a suspension from the Blue Lodge?

“2d. Is it the duty of the Chapter from which he has been expelled to make known that fact to the Lodge of



which he is a member, or must the Blue Lodge first make inquiry of the Chapter?

*“Answer 1st.* It does not. The Chapter cannot legislate for the Lodge. The ancient constitutions know nothing of Royal Arch Chapters. They make a Mason amenable only to his Master and his Lodge. Lodges and Chapters, in this country, are distinct and independent bodies, acting under different organizations, and subject, in a very considerable degree, to different laws and regulations; and it is not competent for one to legislate for the other. A contrary principle cannot, we think, in safety be recognized.

*“2d.* It is the duty of the members of the Chapter, as Masons, to make known to the Lodge that it has an unworthy member on its roll, and thus enable it to protect itself. This is usually done by direction of the Chapter through the Secretary. The fact of the reputed unworthiness of one of its members being communicated, the Lodge will inquire into the nature of the alleged offense, and be governed in its action and decision solely by its own regulations, the laws of the Grand Lodge, and the ancient constitutions and usages of Masonry having no reference to the peculiar local regulations adopted for the government of the Chapters.”

**SUSPENSION FROM LODGES OF R. A. MASONS.—TENNESSEE.—GRAND CHAPTER.**

(From the Masonic Magazine, Vol. II, page 153.)

*“The following report was adopted: That when a member has been suspended or expelled by a Lodge of Master Masons, and notice of that fact has been communicated to a Chapter of R. A. Masons, under the jurisdiction of this Grand Chapter, such member shall not be permitted to receive any of the degrees of R. A. Ma-*

sonry during such suspension or expulsion; and if any member of a Chapter has been suspended or expelled from a Lodge of Master Masons, such expelled member shall be excluded from all the privileges of Royal Arch Masonry during the continuance of such suspension or expulsion."

MISSISSIPPI GRAND CHAPTER.

(From the Masonic Magazine, Vol. VII, page 284.)

"A resolution declaring that suspension or expulsion of a Companion by a Lodge, is a suspension or expulsion also from R. A. Masonry, and that he can be restored to his rights as a R. A. Mason, only by virtue of his restoration to the standing of a Master Mason by the Lodge, was offered and adopted."

SUSPENSION OF ENTERED APPRENTICES AND FELLOW-CRAFTS.

(From the Masonic Magazine, Vol. V, page 296.)

"*Question.*—Has a Master's Lodge the right to try, suspend, or expel a Brother of the first or second degree for unmasonic conduct?"

"*Answer.*—A Lodge of Master Masons has entire jurisdiction over all the degrees it is authorized to confer; and, as it admits Apprentices and Fellowcrafts, it may, for sufficient cause, expel them,—subject to the regulations of the Grand Lodge under whose jurisdiction it works. It matters nothing that Apprentices are not members of the Lodge. If they reside within its jurisdictional limits, they are amenable to it for Masonic delinquency. So with Fellowcrafts. In this respect, both classes stand on a footing with Master Masons. The rule is, that any Lodge may take cognizance of the conduct of a Brother (not attached to any particular Lodge) sojourning or residing within its jurisdiction, upon a

charge of unmasonic conduct. If it be conceded that a person, who has received the first and second degrees in Masonry, is a Brother of the Fraternity (and this, we presume, will not be denied), the question is settled by rule, and need not be argued. The approved practice we believe to be in conformity with this opinion."

TRIAL OF DEMITTED MEMBERS.

(From the Masonic Magazine, Vol. VI, page 303.)

*"Question.*—A Mason, who was for some time a member of this Lodge, demitted, and has not since joined any other, is charged with unmasonic conduct toward this Lodge and some of its members, has been summoned to attend an investigation. He refuses to be tried by this Lodge, and claims to be under the jurisdiction of another, although his residence is the same as when a member of this. The censurable conduct is in reference to this Lodge; the evidence is here. The question is: Whether we have the right to investigate the matter, or shall it be done by a distant Lodge, of which he never was a member or scarcely a visitor? The constitution is before us, yet the circumstances seem to vest the right of investigation in this Lodge. It is true, the constitution gives the Lodge nearest his residence the authority to hold him accountable for unmasonic conduct generally; yet it does not prohibit this Lodge from holding him responsible for unmasonic conduct toward itself.

*"Answer.*—I am of opinion, that when you discharged the Brother in question from membership, or when you allowed him to demit or withdraw, according to the provisions of your Grand Lodge constitutions (as I understand from your reference), you surrendered all control over him to the Lodge within whose jurisdiction he resides. He stands to you, therefore, as though he had never been

a member of your Lodge, and must be proceeded against accordingly. Your most correct course is to prefer charges against him before the Lodge nearest his residence; or, the offense being against your Lodge, and he not being a member of any Lodge, you may carry the matter up to the Grand Lodge and ask to have a special commission appointed to try these charges, if you prefer it. This commission may be your own Lodge if the Grand Lodge so decide; and it is competent to do so, unless prohibited by its own constitution. I should not, however, favor such a reference, because the Lodge, being the accuser, ought not to sit in judgment on the case."

## MISSISSIPPI.

(From the Masonic Magazine, Vol. VIII, page 58.)

"*Question.*—Has a Lodge the right to try a nonaffiliated Mason for unmasonic conduct, committed while residing within the limits of said Lodge, after he has removed out of its jurisdiction, as well as out of the jurisdiction of the Grand Lodge under which such Lodge is working?

"The M. W. G. Master answered in the affirmative, and his opinion was sustained by a vote of the Grand Lodge.

"This decision is amply sustained by established precedents."—(*Ed. M. Mag.*)

## QUALIFICATION OF MASTER.

(From the Masonic Magazine, Vol. VI, page 378.)

"The title of Master is one coveted by many, obtained by many, and, consequently, many are responsible to the Masonic world for the manner in which they use or abuse the honorable distinction. Nor does the responsibility rest there; for, certainly, those who have



the power of election cannot be held blameless if the chairs of their Lodges are filled by incompetence or ignorance. I wish that both parties would seriously consider their various duties and pause ere they jeopardize the great interests of the Order for the sake of satisfying an unhealthy ambition or personal feelings of partiality.—The responsibilities resting upon a Master of a Lodge, are various and manifold; responsibilities which no man should undertake, unless before God and his conscience he feels competent to fill them, and has moral courage resolutely to follow the strict line of his duty. For a man to do his duty, it is of course imperatively necessary that he should know it. Here, then, is the first necessary qualification in a candidate for the Master's chair, that he should know its duties. No man can know the duty of Master among Masons, who has not frequently and zealously worked with the elders of the Craft, and attentively studied the principles, objects, and aim of the Order. Hence, it has been very wisely recommended that a Mason, previously to his being elected to the Master-ship, should go through all the minor offices, and has been rendered imperative that he should have served in the office of Warden.

“Masonry is a system of probation, the ‘rough ashler’ alone should exercise the ‘prentice hand’ of the young Mason, and not until his work can bear the test of the square and compasses should he dare presume to sit in the chair of Solomon.

“It may be a very pleasing, and doubtless a proud position, to preside over a Lodge of Masons; but true honor can only flow from a perfect discharge of the duties entailed upon that office; and the title of P. M. is a stigma to him whose skillless fingers can scarcely handle an Apprentice's tool. It must, therefore, be necessary that the

candidate be able to execute the work. To judge from the manner in which the work of some Lodges is executed, one would imagine this to be but a trifling consideration. For my part, I consider it such an essential, that I should like to see a Board of Past Masters formed who perfectly understand the work, by whom every candidate for the chair of the Lodge should be examined, in the three ceremonies and general principles of the Order, and without a certificate from whom, stating his fitness, no man should be installed into the chair of any Lodge. As regards his moral claim, of course the Lodge which elects him ought to be the best judge, and is responsible for the action of him on whom its choice falls. Most decidedly, he ought to be a man against whom no public acts of immorality can be alleged, and with the semblance of virtue, it would be well to ascertain if he have the spirit also,—one, not given to excesses, but temperate, just, prudent, with a love of the right path, and fortitude to tread in it; charitable, in its most spiritual sense, kind and courteous, yet firm in manner; drawing the good toward him by his urbanity, and repressing the pride of evil by the resolute determination to uphold the true principles of the Order against all and every opposition. Such are the qualifications that Masons, if they be wise, will look for in every candidate for the office of Master, qualifications which must have a tendency to raise the Order to its proper position in the scale of human society, as their absence has, in too many instances, the opposite effect.”

## POWERS AND DUTIES OF MASTER.

(From the Masonic Magazine, Vol. IV, page 65.)

“*Question* 1st. Has the Master of a Blue Lodge at work, the power of putting off the regular monthly communication, whenever he may think proper to do so?

“2d. And in connection with the foregoing, I would beg leave to ask, whether you ever heard of the monthly communication being put off under ordinary circumstances?

“*Answer.*—The Master of a Lodge is invested with great power. A learned and distinguished Brother has said, that Masonic ‘government is despotic,’ and that ‘the Master in the East is absolute in his authority over the Brethren of his Lodge.’ This, applied to the mechanism and immediate government of the Lodge, may be true. But the Master is as subordinate to the established constitutions and recognized usages of the Fraternity, and to the written regulations of his Lodge, as the humblest member of it. Here all stand upon an equality. Official station makes no exemptions. It rather imposes new obligations, and strengthens those already existing. The Master is not only bound equally with every Brother associated with him, to observe the regulations of his Lodge, and the Grand Lodge, but he is under special obligations to see that the Brethren under his charge observe them.

“‘The Master of every Lodge,’ say the ancient constitutions, ‘when duly elected and installed, has it in special charge, as appertinent to his office, duty, and dignity, to see that all the by-laws of his Lodge, as well as the general regulations of the Grand Lodge be observed.’ He has also the right and authority of calling his Lodge, or congregating the members into a Chapter, at pleasure,

upon the application of any of the Brethren, and upon any emergency and occurrence which, in his judgment, may require their meeting. It is likewise his duty, together with that of his Wardens, to attend the Grand Lodge, at the quarterly communications, and such occasional, special, or grand communications as the good of the Craft may require. By the constitutions of the Grand Lodge of England, the Master, 'if he be dissatisfied with the conduct of any of his officers (whether elected or appointed), may lay the cause of complaint before the Lodge; and if it shall appear to the majority of the Brethren present that the complaint be well-founded, he shall have power to displace such officer, and to nominate another.' The power of a Master of a Lodge is, therefore, great; but it is not unlimited. Neither does it, in the language of the distinguished Brother before alluded to, in the least militate against the doctrine of equality, which is inculcated both by precept and example in all the illustrations of Masonry. For it is an authority founded on brotherly love, and, as a general rule, exercised in a spirit of kindness and suavity, which is the more effective, as it brings into operation, both with rulers and Brethren, supreme and subordinate, the amiable sympathies which spring from fraternal esteem. If the power vested in the Master be steadily maintained on the judicious principles of *suaviter in modo*, it will rarely be necessary to display the sterner features of *fortiter in re*, though it may sometimes be expedient and necessary to combine the two. If the Master transcends his legitimate powers, or rule with a tyrannical hand, he is amenable to the Grand Lodge, and may be suspended from his office by the Grand Master. Such are the general powers vested in a Master of a Lodge. There are



others incidental to his office which it is unnecessary to enumerate.

“To the first of the interrogatories proposed for our consideration, we answer: The Master has no power to ‘put off the regular monthly communication’ of his Lodge. The charter of every Lodge provides for at least one meeting in a year. This must be held, or the charter is forfeited to the Grand Lodge. The ancient constitutions (Art. 8.) say, that the meetings ‘ought to be held monthly.’ This, however, is recommendatory, not obligatory, and leaves the subject to the regulation of the Grand Lodge, or, in case of no action by that body, to the subordinate Lodge itself. But when the number of meetings in the year is fixed, either by the Grand Lodge, or by the subordinate Lodge, the Master has no more control over the matter than a private member. He is bound to respect the regulation, and to convene his Lodge accordingly. He has no discretionary power in the premises. The constitution of the Grand Lodge of England provides, ‘that the particular house, or place of meeting, as well as the regular days of the meeting of the Lodge, shall be specified in the by-laws, and no meeting of the Lodge shall be held elsewhere, except a removal be decided upon in conformity with the laws enacted in this respect.’ If the times of meeting be specified in the by-laws, the Master is bound to respect and carry them into effect. The fourth section of the article just quoted, further provides, that the by-laws ‘shall be delivered to the Master on the day of his installation, when he shall solemnly pledge himself to observe and enforce them during his mastership.’ So far, therefore, is the Master from possessing power to ‘put off a regular monthly meeting,’ that he is bound to see that it is held according to the provisions of the by-laws of

his Lodge. Nor does his duty end here ; for, if there be no article in the by-laws fixing the meetings of his Lodge, it is his duty to see that such an article is placed there, agreeably to the requisitions of the constitutions of the Grand Lodge, as provided for in the 5th Section of the Article, 'Private Lodges.' This is made his special duty by the 5th Section of the Article 'Masters and Wardens,' which declares, that 'the Master is responsible for the due observance of the laws relating to private Lodges.' The conclusion of the matter, therefore, is that it is the duty of the Lodge to fix the time of its meetings by its by-laws; and it is the duty of the Master to see that this is done, and that the meetings are held as specified. The Lodge itself possesses no power to suspend or 'put off' the meetings when once fixed by the by-laws; for the constitutions expressly provide, that the by-laws when framed 'must be submitted to the approbation of the Grand Master, or Provincial Grand Master, and, when approved, a fair copy must be sent to the Grand Secretary;' and, 'when any material alteration shall be made, such alteration must, in like manner, be submitted. No law or alteration will be valid until so submitted or approved.'

"In answer to the second inquiry, we reply: That we have never known any Master of a Lodge to assume the responsibility of 'putting off' the regular communications of a Lodge. We have known the business of a regular communication to be adjourned; but the meeting must be held, and the Lodge opened and closed."

#### PREROGATIVE OF THE MASTER.

(From the Masonic Review, Vol. IV, page 169.)

"*Question.*—If a motion be duly made, and in order, and duly seconded, can the W. Master refuse to put

the motion before the Lodge? or has he the power to decide without a vote?

*Answer.*—In answer to this question, we can only say, that the Master is not compelled to put a question, merely because a motion has been made and seconded. The motion may involve the rights of the presiding officer, or invade the existing laws of the Lodge itself. The W. M. has it in charge to see that these laws or regulations are not violated; he must see them enforced, and would be justified in refusing to put a question of the character above alluded to. When a motion is made, the W. M. has the right to decide whether it is such a one as can be legally considered by the Lodge; if it is, he should put the question; if it is not, he has the right to arrest it at once, and no appeal can be taken from his decision. For the manner in which he exercises these prerogatives he is amenable to the Grand Lodge.”

#### PRACTICAL QUESTIONS.

(From the *Masonic Review*, Vol. IV, page 106.)

“To some they may appear to be of small importance, and not worth the room they occupy in our pages; but such are informed that these questions originated in a young Lodge, where the members have had but little experience. There are many such Lodges, the members of which anxiously desire to discharge their duties correctly, and need and wish information. It is particularly for the benefit of such that these questions are presented and answered.—(*Ed. Rev.*)

“*Question 1st.* ‘Is it Masonic for a Lodge, during its work, or at opening or closing, when all present are M. M.’s, for the Master to call on a minister of the Gospel to make a prayer, and for the whole Lodge to kneel down during prayer?’

*“Answer.*—At the opening or closing a Lodge, it is very proper (although not imperative) to have a prayer; more especially if a clergyman be present to officiate.—During such prayer, each Brother may either stand or kneel, as in his opinion may be most in harmony with the solemn exercises he is engaged in. We are taught, when first admitted to a Lodge, to kneel during prayer.

“2d. ‘Should the Worshipful Master open or close with any other form of prayer than those laid down in the Craftsman or some similar work; though the W. Master be a minister himself?’

*“Ans.* Any appropriate form of prayer may be used from the books, or it may be extempore. We are not bound to use any particular form; but the Brother officiating, whether he be a clergyman or not, may use the form given, or any other, so it be appropriate.

“3d. ‘Would it be proper for a Lodge to dictate, or resolve to adopt, any other than the ‘erect’ Masonic posture, when prayer is offered?’

*“Ans.* We think not. Let the position during prayer be decided by each Brother for himself, as his conscience shall dictate.

“4th. ‘Should not all men be Masons, and that only, in their deportment while in the Lodge? Should a Quaker be permitted to wear his hat, or a member of the church be permitted to kneel for the usual prayer?—Would not the W. M. have a right to call him to order, were he or they to attempt it?’

*“Ans.* Men may be Masons, and pray either standing or kneeling. Masonry does not dictate the posture of a suppliant before his God. Prayer in a Lodge, should not be a mere matter of form or ceremony, but the devout aspiration of each heart for itself; while the officiating brother leads in the devotions. Where our cus-



tom requires us to be uncovered, there should be no exception in favor of Quakers. If they cannot 'conform to our rules,' let them retire. Masonry cannot, will not, vary its course to suit the particular notions of any of the numerous divisions of religionists in the world. We have one unvarying custom over the world, and the Jew and Gentile,—Mahometan and Christian,—all, Quaker, Baptist, or Episcopalian, must conform to it, or forego our privileges.

"5th. 'Has a Lodge a right to retain a petition (either from a candidate or a Brother to become a member) at its discretion?'

"*Ans.* After a petition is received by the Lodge, it cannot be withdrawn before a committee has reported on it, and then only by consent of the Lodge.

"6th. 'Has a Lodge the right to retain the petition of an applicant for membership, when the same has just been rejected by a decided negative vote, on the ground that a change of feeling may take place in favor of the rejected; and he be saved the mortification of knowing that he had been rejected?'

"*Ans.* Where a petition has been decided on by a vote of the Lodge, whether it be in the negative or affirmative, the petition remains the property of the Lodge, and should be filed and carefully preserved. A proper notice should be given to the applicant of the result of his petition.

"7th. 'Can a Lodge reject an applicant for membership when there are no charges preferred against him, only that he is petulant, peevish, and disagreeable?'

"*Ans.* A petition for membership requires a unanimous vote; and the right of each member present to decide for himself whether he will admit the applicant or not, is an inherent right, and cannot be restricted.

“8th. ‘Is it usual or Masonic for Lodges to tax visiting Brethren who are not members of any Lodge, and on their refusing to pay, to refuse them admittance into the Lodge?’

“*Ans.* It is very common, in many places, to tax visiting Brethren (except sojourners) after the first visit.—Such a provision is frequently incorporated into the by-laws of Lodges.

“9th. ‘Would a Lodge have a right to elect a Brother to membership, and then to an office in the Lodge, before he presents his certificate of his withdrawal from the Lodge to which he belonged?’

“*Ans.* The Lodge has a right to require such evidence as will satisfy them of the honorable discharge of the applicant from his previous allegiance. A certificate, under the seal of the Lodge, is the best evidence. Having once elected him to membership, he is then eligible to office. If, however, it should be subsequently ascertained that he had not withdrawn from the former Lodge, his present election to membership would be null and void—as he can hold membership in but one Lodge at a time.”

#### ADMISSION OF CANDIDATES.

(From the Masonic Magazine, Vol. VIII, page 133.)

“*Question.*—Granting (which you do not fully admit, as I perceive by some remarks in a former volume of your Magazine) that a Lodge cannot try a Brother for offenses committed prior to his initiation, if it appear that a Brother has obtained his initiation through false representations and in a collusive manner, cannot the Lodge try him for that offense, as not being committed prior to his initiation, but contemporaneously with it?

“*Answer.*—This must depend very much upon the character of the misrepresentation made. If the Bro-

ther nas before applied to a Lodge for initiation and been rejected, and then testifies, under the sanctity of a pledge, given in the usual manner, to the contrary; and thus, through fraud and falsehood, gains admission, this would, probably, be sufficient cause for expulsion. But, in ordinary cases, the candidate offers himself for what he is. He is presumed to know little or nothing of the rules of the Order, and is not required to denounce himself as unworthy of its privileges. It is the duty of the Lodge to ascertain his true character, through the ordinary channels; and having satisfied itself, in this respect, it takes him 'for better or for worse;' nor can it, as a general rule, afterward put him off for any pre-existing cause. If the Lodge subsequently finds that it has been deceived, that the newly-admitted Brother has not previously sustained a reputable character, its duty is to endeavor to encourage a reformation, not by harsh measures to drive him back to his former habits. If, however, it fail in this, and the evil propensities of the Brother continue to manifest themselves in his daily life and conversation, the Lodge has its remedy and may apply it. The great difficulty, the prevailing evil among us, is, that the characters of candidates for the privileges of the institution are not sufficiently investigated. The doors of our Lodges swing too easily upon their hinges. The Tyler is not always sufficiently vigilant. Let us be more particular in this respect, and we shall have fewer complaints of the admission of improper persons. As has prettily been said by another, it behooves those who have 'watched through the night,' to exercise a strict surveillance over the crowds who seek to enter in the morning.

"Another prolific source of evil, is the initiation of sojourners or persons who are traveling about the country

on business or for pleasure, of whose character or fitness the Lodge receiving them can know but little, and frequently nothing. Such cases are of too common occurrence, and should be discountenanced and prohibited by Grand Lodge enactment, in every state in the union.—Aware of the existence of this practice, many persons avail themselves of it, who, through their unworthiness, could not gain admission at home; and thus the Institution is dishonored.”

## WARDENS.

(From the Masonic Magazine, Vol. V, page 164.)

“*Question.*—How can either of the Wardens, in the absence of the Master, as provided for in the by-laws of subordinate Lodges, lawfully preside and confer degrees? Where were they taught how to govern a Lodge?

“*Answer.*—The Wardens of a Lodge succeed to the chair in the absence of the Master. On this point the ancient constitutions are explicit. Our correspondent will perceive that the question is not subject to be regulated by the ‘by-laws of subordinate Lodges.’ And we think his difficulty, which we take to be a technical one, will be removed, if he reflects that the Warden succeeds to the chair, not as Master, but as Senior Warden, for the purpose of temporarily discharging the duties of the Master, who is absent. He is taught ‘how to govern a Lodge’ by his experience as Warden. At his installation he is charged, ‘that in the absence of the Master he is to govern the Lodge, and in his presence, to assist him in the government of it.’ And though this charge is addressed only to the Warden of a constituted Lodge, it is equally applicable to the Warden of a Lodge working under a dispensation. The Warden possesses the same relative power with the Master, in the latter, as in the former case, and he is required to possess the same quali-



fications. The only difference between the two is, that the one is under certain restrictions and limitations which do not apply to the other."

#### TO APPOINT JUNIOR DEACON.

(From the Masonic Magazine, Vol. VIII, page 160.)

"The Grand Lodge of South Carolina, in the adoption of a report submitted by the Grand Officers, on the 17th December, 1848, have incidentally decided, that the appointment of the Junior Deacon of a Lodge belongs to the Senior Warden, and not to the Master, and this decision is in conformity with ancient custom; but it is not now generally followed.

"It has also, in the same manner, very properly decided, that 'Lodges never adjourn,' but are closed by order of the Worshipful Master."

#### PAST MASTERS.

(From the Masonic Review, Vol. V, page 84.)

"*Question.*—Have Past Masters, as such, an inalienable right of membership in a Grand Lodge?

"*Answer.*—When a Master Mason is elected to, and installed Master of a subordinate Lodge, he becomes one of its representatives in the Grand Lodge from which it holds its charter. Having served out his time and passed again to the ranks, does he, by virtue of having passed the chair, continue a delegate in, or a member of the Grand Lodge as long as he remains a just and upright Mason? We unhesitatingly give it as our opinion that he does not; and we have come to this conclusion for several reasons:

"First: There is nothing in the degree itself (if degree it may be called) which confers or secures this right.—The ceremony of installation, full and complete, together with those peculiar admonitory precepts and instructions

which are designed to assist in preparing him for a proper discharge of his duties as Master, are all that pertains strictly to the degree. There is no new revelation, nothing essentially Masonic revealed to him. It is merely an order in our ranks,—a ‘wheel within a wheel,’—he is a Master Mason, fitted and qualified (or supposed to be so) by a peculiar process to preside over and superintend the workmen. As Master of the Lodge, he has certain duties to perform in reference to the Grand Lodge; but there is not the most distant intimation that those duties are to be discharged by him after he leaves the chair. So far as the degree itself is concerned, and the imposition of duties in connection with it, they relate exclusively to the period of his official relation to the Lodge, and, practically, end when he ceases to be Master. It is true, he may be elected to the office again, and assume his station without passing through the same ceremonies;—the knowledge and experience conveyed by them, having been once imparted, it is supposed to be unnecessary to repeat. But his duties only run parallel with his official relation. When that ceases, his duties which grew out of that relation also cease, with reference both to the subordinate and the Grand Lodge.

“We repeat, then, that there is nothing in the degree itself which secures to him the privilege of perpetual membership in the Grand Lodge; nor is he under any obligations, after he has ceased to be Master and left the chair, to attend its sittings or discharge the duties of a delegate.

“Secondly: The general rules and regulations of the Order do not confer upon a Past Master this privilege.—These general rules and regulations exist, and have come down to us by tradition, or they are embodied in the charges and constitution which were collated, arranged,

and published in 1721, as of universal obligation. It is hardly necessary for us to say, that the privilege is not secured by the *lex non scripta* of Masonry: no intelligent Mason will for a moment contend that it is.— Is it secured to them by the written law? An inspection of that law authorizes us to say emphatically, it is not. In order to be perfectly understood, it will be necessary to revert to the original form of our organization. That was much more simple, and less complex than at present. The duties of Masonry were discharged at any time and place found convenient, when a sufficient number of the Craft were congregated for that purpose. An annual convocation of all the Brethren was usually held, at which all attended, even the youngest Entered Apprentice, to consult on matters of general interest, and to confer the honors of the second and third degrees upon those who were qualified; for, although a competent number of Masons might make Entered Apprentices, yet these could only be passed, and Fellowcrafts raised, at the annual communication.

“After the revival of Masonry in England, in 1717, the increase of Lodges and Masons, and the social organization of society, rendered it necessary to remodel, to some extent, the character of the Grand Annual Meeting; and accordingly it was changed to a delegated body.

“In order to avoid all difficulties, and that the members might more fully understand their duty and privileges, the Grand Master, George Payne, collected and arranged into form the ancient charges and general regulations; and ‘compared them with, and reduced them to, the ancient records and immemorial usages of the Fraternity.’ To accomplish this, he had recourse to what was admitted by all to be ‘immemorial usages,’ and to the

‘ancient records of Lodges beyond sea, and those in England, Scotland, and Ireland.’ This code of laws was carefully examined by the Grand Lodge and unanimously approved and confirmed in 1721, and ordered to be printed.

“This has ever since been regarded as the fundamental laws and regulations of the Order, so far as its written rules are concerned. And if the right of membership in the Grand Lodge pertains indefeasibly to Past Masters, we should certainly find it in this code of laws; for it is but the record of pre-existing and immemorial usage. But it is not there; nor does it even mention the degree of Past Master. The following, at that day, constituted the Grand Lodge: A Grand Master, who was chosen by the Grand Lodge; a Deputy Grand Master, appointed by the Grand Master; two Wardens, chosen by the Grand Lodge; and the Master and Wardens of the particular Lodges.

“The 10th Art. of that constitution expressly declares that the ‘Master and Wardens are the representatives’ of their Lodges in the Grand Lodge. Nothing is said about Past Masters; they are not named as the representatives of a particular Lodge, and they were not enumerated among the members of the Grand Lodge. The inference is, therefore, irresistible, that they were not then admitted as members of the Grand Lodge, and never had been.

“A new edition of the constitution was published, under the sanction of the Grand Lodge, in 1738. In this, also, they are not named as members. New editions were again published by authority, in 1756 and 1784, in neither of which are Past Masters named as among the members of the Grand Lodge.

“Up to the last named period, the Master and War-



dens of the subordinate Lodges, constituted, together with its officers, the Grand Lodge. It was not until near the close of the last, or about the beginning of the present, century, that Past Masters, by virtue of that title, were admitted to seats in the Grand Lodge of England. The fact is, that from 1720 to the present time there has been a constant tendency to increase or add to the rights and privileges of certain officials.

“As an evidence of this spirit, and to show its progress, we may remark, that the Grand Lodge, as constituted in 1720, had but four officers: the Grand Master, his Deputy, and two Wardens. It was not until about the year 1730 that a Secretary and Treasurer were added to the list of officers. In 1724, Past Grand Masters were constituted members, in perpetuity, of the Grand Lodge.— In 1725, the same privilege was extended to Past Deputy Grand Masters; in 1727, the right was conferred upon Past Grand Wardens. This kind of cumulation has been going on to the present time; and instead of three officers, as originally constituted, the Grand Lodge of England has now twenty-six, and its members consist of the ‘Grand Stewards of the year, the Master, Past Masters, and the Wardens of the Grand Steward’s Lodge, and of every other private Lodge. At what time Past Masters were first made members of the Grand Lodge, we are not prepared to say; but it was certainly not until after the year 1784. We think, therefore, we have satisfactorily shown that this right is not one that pertains to the degree of Past Master, by immemorial usage, or constitutional provision, inasmuch as it was not named or exercised for more than sixty years after a Grand Lodge was organized in its present form.

“There is one other source from which authority might be claimed for the existence of this right, and if not

found there, it does not exist, that is, general usage. It will hardly be necessary for us to examine into the practice which obtains in every Grand Lodge in the world. This we have not time nor opportunity to do. A custom or usage, to obtain the force of law, must be of universal prevalence; all Grand Lodges and Ancient York Masons must practice it, or the usage is not of binding influence. But all Grand Lodges do not admit Past Masters, by virtue of having passed the chair, to membership in the Grand Lodge. The usage, therefore, has not the force of a law, because it is not of universal prevalence. Not only do not all Grand Lodges vest such a privilege in Past Masters on the basis of general usage or custom, but, so far as our knowledge extends, no Grand Lodge does it. A right of membership is granted them in some Lodges, it is true, but it is by express provision of the constitution of that body, and not because it is a universal or general usage. The very fact of making provision for such a privilege, in the constitution of a Grand Lodge, shows that it is not a universal usage; for, if it were, why make the provision? If the right be vested by a law older than written constitutions, and of an unchangeable character, it were folly to make a written provision for it. But this very fact proves conclusively that it is a privilege which has been acquired in modern days.

“The Grand Lodge of Ohio, organized more than forty years ago, does not recognize it, either as a usage or by constitutional enactment. Indeed, we know of no case, in this country, except in New York, Pennsylvania, Louisiana, and Mississippi, where each Past Master is a member of the Grand Lodge, and entitled to a vote.—There may be other cases, existing by constitutional provision, but they have not come under our notice.

“The Grand Lodge of Kentucky admits them to a seat, and allows them to be heard, but only gives the whole of them one vote collectively. Virginia does the same. Indiana has the same provision.

“As to the policy of such a practice, we have strong doubts. The only reason that is urged for it is, that Past Masters are supposed to be better qualified to legislate for the Craft, because of their experience. In some cases, this may be so; but it is not in all cases. Many who have never presided over a Lodge in their lives, have a much more accurate knowledge of the principles and usages of Masonry, than many Past Masters.

“The knowledge which should qualify a man for a seat in the Grand Lodge, is not confined to the chair.—The knowledge which pertains exclusively to the chair is not a matter on which a Grand Lodge legislates.—Nothing beyond the third degree comes before a Grand Lodge,—they are confined there to the three degrees of Masonry, and the sources of information on these degrees are as accessible to a Master Mason as to a Past Master.

“Another objection to the policy is, that it gives a certain class of Masons a preponderance of power in the Grand Lodge; especially when it is permanently located, as is the case in New York, England, and a few other Masonic jurisdictions. A man may be a Past Master in London, and while he retains a membership in a subordinate Lodge by the payment of annual dues, whether he meets with the Lodge once in five years, or takes any interest in the prosperity of the Order, or knows anything about its wants or not; he can go into the Grand Lodge and vote on matters of the first importance to the working members. Is this right?

“Again: A Past Master, residing in London, is

always on hand to vote, while the working members of that body are scattered all over the kingdom, and the provinces, and frequently find it impossible to attend the Grand Lodge. This advantage in favor of particular localities is strongly shown in the case of Pennsylvania, New York, and Louisiana. The controlling power is at the seat of the Grand Lodge. The numerous Past Masters in the Lodges there, can, without any difficulty, at any time, when an important vote is to be taken, go in and give their votes; while Past Masters residing at a distance cannot attend at all, or only at a great sacrifice of time and means; as no Past Masters are paid for attendance.

“This state of things is in conflict with that condition of equality—that meeting upon the Level—those equal rights which should exist among Masons, and especially in every Masonic body. In such, and, indeed, in all Masonic bodies, harmony should be—must be preserved. And no principle, law, or usage, in Masonry, requires a course of action that would disturb the harmony of the body. But such a usage does tend to the destruction of harmony. It has already destroyed it in some Grand Lodges, and it is a cause of constant complaint in others.

“The Order existed and flourished long before Past Masters laid claim to such prerogative; it does still where no such claim is asserted; and we have no doubt it will long after the abstraction is forgotten. The right, so called, is no part of Masonry; because Masonry has existed, and does and will exist, when and where no such right is dreamed of. Why, then, let it create discord? Surely the harmony and prosperity of the Craft is of vastly more importance than this honorary distinction.—We would rather give up a thousand abstractions, than



rudely wrest one stone from the Temple of Masonry.— That structure, so venerable from age, association, and usefulness, and on whose walls are inscribed the noblest names in the records of time, Oh, touch it not! On its pages are written names which are the synonym of valor, of virtue, and patriotism. Never, no never defile the Temple where Washington worshiped, or which Franklin, La Fayette, and Warren consecrated by their presence.”

#### PREROGATIVES OF DEPUTY GRAND MASTER.

(From the Masonic Review, Vol. V, page 9.)

“Our attention has been called by a respected correspondent to an item in the proceedings of the Grand Lodge of Florida. The facts were about as follows: A. had been initiated in a Lodge, and sometime thereafter, he happened to be in a distant town of the same state, where a Lodge was at work. Being anxious to take the second degree, and the Lodge being willing to confer it, the Deputy Grand Master granted a dispensation authorizing the Lodge to confer the second degree upon him, without obtaining the consent of the Lodge in which he was initiated.

“*Question.*—Had the Deputy Grand Master the power to grant such a dispensation?

“*Answer.*—As a general rule, we look to the constitution and rules of a Grand Lodge to see with what powers the Grand Master and Deputy Grand Master are invested. We do not know what powers the Grand Lodge of Florida may have placed in the hands of the Deputy Grand Master, and are, therefore, not capable of deciding in the case in question. There is no general law, so far as we are aware, authorizing the Deputy Grand Master to exercise such powers; and if it is not

expressly delegated to him by the Grand Lodge of Florida, it does not belong to him. A Deputy Grand Master, while his superior officer is present, or in the exercise of his office, fills a very small space. But, should the office of M. W. G. Master be vacated by death or removal, then the Deputy fills his place and exercises all his prerogatives, until a successor is elected and installed. We should inquire, then, has the Grand Master the right to grant such dispensations as that referred to? We think not, unless it be by a special grant from the Grand Lodge. The same remark applies to the Deputy. If the prerogative be invested in the Grand Master, then the Deputy can only exercise it when the office of Grand Master becomes vacant; unless the right is also conferred upon the Deputy in common with his superior. Unless the power is conferred upon one or both of these officers, by special grant from the Grand Lodge, it does not reside in them, nor in either of them. Such, at least, is our opinion. As to the policy of investing any officer with such power, we have great doubts. The less the rights and privileges of subordinate Lodges are interfered with, the better. The jurisdiction of a subordinate Lodge is absolute; if it wishes, or is willing to part with its rights in any given case, for the accommodation of any individual, it is very easy to ask it, and easy for the Lodge to grant it, if it sees proper. The peace and harmony of Lodges should never be disturbed for the sake of merely gratifying the wishes of an individual."

## ROYAL ARCH MASON.

(From the Masonic Magazine, Vol. VII, page 197.)

"*Question.*—Can a Royal Arch Mason, not an officer in any Lodge, open and close a Master's Lodge in the absence of all or any of the governing officers, without

the order of the W. Master, or of the Senior and Junior Wardens, he being a member of said Lodge?

“*Answer.*—The degree (of P. M.), if such it be, as conferred in the Chapter, is to be regarded as merely a preparatory measure to further advancement in Masonry. It does not confer any of the privileges to which a Past Master, in the true sense of the term, is entitled. Brethren so receiving the degree are not recognized as such by those Grand Lodges, of which Past Masters, by virtue of their rank, are admitted as members. They are not Past Masters in the true and legitimate sense of the phrase. In our humble judgment, a great error was committed, when the power of making nominal Past Masters was conceded to, or assumed by, the Chapters.—There was no necessity for it. The degree, or ceremony, or whatever else it may be called, has no actual necessary connection with the Royal Arch or any other degree conferred in the Chapter. But this is an error, if it be one, for which there is, probably, now no remedy, none that will be likely to be adopted. We must, therefore, make the best of it, and endeavor to keep the evil within its present limits. To this end we should not hesitate to reject at once, and decisively, all such claims as that set up in the case referred to by our correspondent. The Companion claiming the right as Past Master to open the Lodge, was undoubtedly sincere in the belief that he possessed the authority; but he was mistaken. He possesses no powers which are not common to every other member of the Lodge who has attained the rank of Master Mason.

“The Past Master’s degree, as given in the Chapters, confers no privileges on the recipient of which he can avail himself in a Lodge of Master Masons, except

that of being present whenever the Lodge may have occasion to open in that degree."

#### VACANCIES IN A LODGE.

(From the Masonic Magazine, Vol. VIII, pages 225-230.)

*“Question.*—Impressed with the idea, that after the installation of the three principal officers of a subordinate Lodge, no vacancies could occur in said offices, which the Lodge would be authorized to fill in the interim by a new election, I embraced this as a principle, in a report and resolutions made to the Grand Lodge on yesterday, as chairman of a committee to whom certain by-laws of our subordinate Lodges had been referred.—Doubts were entertained by some of the members of the Grand Lodge as to the validity of the principle in respect to any of the said offices: others contended that it was supported by the ancient rules and regulations, so far as the office of Master was concerned, but not as to the Wardens, and the subject was referred back to the committee for further consideration, the object being to consult authorities on the subject and arrive at the true ground. I am induced, under the above circumstances, to ask your opinion on the matter, and to request a reference to authorities on the subject, hoping that your interest in the Order may so far outweigh the trouble imposed on you by this request, as to induce you to grant the benefit of your well-known knowledge and experience in such matters.

*“Answer.*—Dr. Dalcho lays it down as a constitutional rule, founded on the ancient landmarks of the Fraternity, that ‘no officer can resign his office after he is installed, nor can any election be held but at the constitutional meeting for that purpose.’ That is, at the meeting fixed by the by-laws of the Lodge, under the sanction of the



Grand Lodge, for the election of officers. If this be a sound rule, and is sustained by the ancient landmarks of the Institution, it covers the whole ground, and settles the inquiry of our correspondent. But is it so?

“The earliest written regulation bearing upon the subject, given in the books, was adopted by the Grand Lodge of England, on the 25th November, 1723, when it was agreed, that ‘if a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master’s chair, until the next time of choosing.’

“This may, therefore, be regarded as the ancient usage in respect to vacancies in the Mastership of the Lodge, and to this extent answers the inquiry of our correspondent. It recognizes the principle, that if a vacancy occur in the office of Master, it cannot be filled ‘until the next time of choosing,’ that is, the next regular meeting for the choice of officers. The regulation on this subject in the present constitutions of the Grand Lodge of England is as follows:

“‘If the Master should die, be removed, or be incapable of discharging the duties of his office, the Senior Warden, and in the absence of the Senior Warden, the Junior Warden, and in the absence of both Wardens, then the immediate Past Master, or in his absence, the Senior Past Master, shall act as Master, in summoning the Lodge until the next election of officers.’

“This, like the preceding regulation, is restricted in its application to vacancies in the office of Master; neither provides for the filling of vacancies in the Wardenships. Under the English constitutions, the Wardens are appointed by the Master, not by election, and they may be removed by him, with the consent of the Lodge, if he shall be dissatisfied with their conduct; in which case, he is authorized to nominate others to fill their

places. This regulation is based on ancient usage, and is consistent with the earliest practice among the Lodges. The principle established by it, or on which it is predicated, would seem to be, that a vacancy in an election office can be filled only at the constitutional meeting for the choice of officers; or, in other words, no election of officers can take place at any other time than that prescribed by the Grand Constitutions, or the by-laws of the Lodge, adopted under the sanction and approbation of the Grand Lodge. But vacancies in all others than elective offices, may be filled by the Master, as occasion may require. Such are the principle and practice at present recognized by the Grand Lodge of England, and both are consistent with ancient Masonic usage.

“In America, all the principal officers of a Lodge are elected by ballot; a practice which, we presume, has been adopted as being more agreeable to the genius of the country and character of its institution.

“But it is manifestly a departure from the ancient usage. The succession of the Wardens to the chair, in the absence of the Master, is generally recognized as a correct practice. But in the matter of filling vacancies, there is much less uniformity. The constitutions of the Grand Lodges of the several states, are, with one or two exceptions, wholly silent on the subject. They provide amply enough, perhaps, for their own bodies, but make no provision, in this particular, for their subordinate Lodges.

“From the foregoing, we think, the following conclusions are deducible:

“1st. That by the ancient written regulations and established usages of Masonry, a vacancy in the office of Master of a Lodge, occasioned by death or other cause, cannot be filled, except at the prescribed time for the

election of officers; and that on the occurrence of such vacancy, the Senior Warden succeeds to the chair. It is proper, however, here to remark, that another practice has, for the last hundred years, extensively prevailed, and is considered by well-informed Masons to be the most legitimate and consistent. It is this: On the occurrence of a vacancy in the chair, the Senior Warden convenes the Lodge, when the last surviving Past Master is invited to assume the duties of Master, until the ensuing election; or, in the absence of the last Past Master, the Senior Past Master takes the chair. One reason for this practice is, that none other than a regularly-installed Master can, with propriety, preside over the Lodge, and discharge the necessary duties of Master. Another is: That the organization of the Lodge is not disturbed by the promotion of its Officers. This, in spirit, is the present practice under the Grand Lodge of England. 'In the Master's absence,' say the constitutions of that body, 'the immediate Past Master, or, if he be absent, the Senior Past Master of the Lodge present, shall take the chair; if neither the Past Master nor any Past Master of the Lodge be present, then the Senior Warden, and in his absence the Junior Warden, shall rule the Lodge.' The Lodge, however, in case of vacancy in the chair, must be summoned by the Senior Warden, under whose authority the Past Master officiates.

"2d. The Wardens were anciently appointed by the Master, and vacancies in those offices could, at any time, be filled by the appointing power: this is the present English practice. In Scotland, and in this country, the Wardens are elected.

"The question is, whether the change in the practice authorizes a corresponding change in the principle? If the affirmative of this be conceded, then such vacancies

cannot be filled except at the annual election. The practice in this respect is not uniform. Under the Scotch constitution, they could be filled by election, at the convenience of the Lodge: and this is also authorized by the constitution of Maryland. The constitution of other Grand Lodges, so far as we have been able to consult them, are silent on the subject. Our own opinion is, that the practice which prevailed in the Grand Lodges, prior to the publication of the first edition of the constitution, is not only most consistent with ancient usage, but will be found to be the most convenient, if adopted for the regulation of subordinate Lodges. It is embodied in the following extract from the constitution of 1764: ‘Soon after the first edition of the Book of Constitutions, the Grand Lodge finding it was always the ancient usage that the oldest former Grand Warden supplied the places of those of the year when absent, the Grand Master ever since has ordered them to take place immediately, and act as Grand Wardens *pro tempore*.’ This practice, as in the case of the Master, would prevent any further change in the officers of the Lodge, and would not, therefore, disturb the organization for the year. So far, in answer to the inquiry of our correspondent; and, in conclusion, we take the liberty to submit a suggestion, which may or may not be worthy of further consideration:

“The Master and Wardens are the responsible officers of the Lodge. They are its representatives in the Grand Lodge, and are more directly amenable to that body than the other officers associated with them.

“It is important to the Grand Lodge and to the Lodge itself, that the means of communication between the responsible officers of both should at all times be easily available and certain. The Grand Master, or the Grand



Secretary, should be always able to communicate directly with the Master and Wardens of every Lodge within the jurisdiction. This is not, under the existing arrangement always practicable. It may, however, be easily rendered so, as follows :

“1st. Require all the Lodges, in conformity with ancient practice, to elect on, or near a given day, their officer for one year.

“2d. Let the Secretary of the Lodge, immediately after their installation, forward to the Grand Secretary the names of the Master and Wardens, with the date of their election.

“3d. Let the Grand Secretary, immediately on receiving the returns so made, enter the names in a book prepared for the purpose, specifying the office, date of election, and residence; and when so received, an officer should not be permitted to resign within the year for which he has been elected.

“If an office become vacant, by reason of death or removal, it should be immediately filled by the Master, by the appointment of a Past Master of corresponding rank: and the change to be communicated to the Grand Secretary, to be entered in his register. Such a register would soon become of great value and interest as a matter of reference and history. Every Brother would naturally feel a just pride in having his name so recorded, and thus transmitted to future time, as one who was found worthy to be enrolled among the ‘rulers of the Craft;’ and, if necessary, he would willingly pay a small fee for the privilege. It would not interfere with the present annual returns, nor impose any very onerous additional duty upon the Grand Secretary.”

## DEMITTING.—TEXAS.

(From the Masonic Magazine, Vol. VIII, page 287.)

“In the opinion of your committee, every Brother in good standing at the time, and for good reasons (and we can conceive of many), has the right to withdraw from the Lodge; and, by so doing, he does not absolve himself from any restraints, and is still amenable to the Lodge within whose jurisdiction he resides, and subject to be punished for any unmasonic act or offense. It is optional with every Lodge, whether she will receive as visitors Masons who are not members of some Lodge, whether she will relieve their wants, or, in case of death, bury them with Masonic honors, for none but the worthy can claim these as rights. Even good gifts should not be forced upon men; if the principles and tenets of our Order do not command the esteem of its members, if they, of their own free will, do not zealously engage in the active duties of the Lodge, their presence among us can do little, their absence, no harm.”

## I O W A .

(From the Masonic Magazine, Vol. VIII, page 125.)

“We do not believe that a Grand Lodge has the power to compel a Brother, a Free and Accepted Mason, to unite with any Lodge, and when he has so united it has no power to prevent him from demitting, if he be in good standing. He is a free agent, may come and go when he pleases, but if he will not come, the Grand Lodge may withhold from him certain privileges. For instance, if he be a nonaffiliated Brother, and will not affiliate himself with some Lodge, it may demand some Lodge dues from him, and if he will not pay, may debar him the privilege of visiting the subordinate Lodges, and

withhold from him the charities of the Grand Lodge, but cannot 'suspend him from the rights and privileges of Masonry.'"

THE DEDICATION OF LODGES.—A TRADITION.

(From the Masonic Magazine, Vol. II, page 263.)

"The following is one of the many old Masonic traditions which have been orally transmitted through a long series of ages, and though it has not been preserved in the Lodges of this country, it is still retained in those of England which have not adopted the 'union system' of work and lectures.

"In that system, the Lodges are dedicated to 'God and his service,' and the 'line parallel' is made to represent Moses and King Solomon.

"This change was made by the Grand Lodge of England, in 1815, with a view to remove from the ritual everything which might be construed into sectarianism, or which might tend to mar the universality of the Institution. We give the tradition as we have received it from England, our readers will place such estimate upon it as they may judge it entitled to:

"From the building of the first Temple at Jerusalem, to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubabel, the builder of the second Temple; and from that time to the final destruction of the Temple of Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; but, owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general

meeting of the Craft, held in the City of Benjamin, it was observed, that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize it; they, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that although well-stricken in years (being upward of ninety) yet, having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning, what the other St. John had completed by his zeal, and thus drew what the Freemasons term a line parallel; ever since which, Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist and St. John the Evangelist."

#### THE DEGREE OF HEROINE OF JERICHO.

(From the Masonic Magazine, Vol. IV, page 323.)

"This is an androgyne degree, and is probably of American origin. We are not aware that it has ever been known or recognized in any other part of the world. It certainly forms no part of adoptive, or female Masonry, as practiced in France, or elsewhere on the continent of Europe. But whether it originated, as its authors pretend, in the days of Rhahab, or with the 'Grand Council of Baden,' or, what is more probable, with Mr. David Vinton, of Providence, R. I.,—so far as Masonry is concerned, it is spurious and worthless.—In its appropriate place, and in proper hands, it may be well enough. But it has no relation to Masonry, and ought not to be, in the remotest manner, identified with it, and when it is properly conferred, this is distinctly stated to the recipient. With these preliminary remarks,



we present the following communication from an intelligent correspondent:

“*Question.*—‘Is not the degree of Knight of Jericho an honorary degree, belonging to the Chapter? And can it be lawfully conferred upon any but a Royal Arch Mason, his wife, or widow?’

“‘The degree of Knight of Jericho has been conferred upon a number of Master Masons here, by a former High Priest of the former Chapter in this place. He says, that he has full power to do so, and that Master Masons are entitled to this degree, and that he has authority to establish a Grand Council in East Tennessee,—that he paid one Vinton, of New York, fifty dollars, some fifteen or twenty years ago, for the dispensation, and that Vinton had authority from the Grand Council of Baden, in Germany. He confers the degrees at two dollars. I took this degree in the Livingston Chapter No. 20, Alabama, and there they never confer it on any but a Royal Arch Mason, his wife, or widow. Viewing the matter as I do, I cannot have connection with those who have, as I believe, obtained the degree improperly. Consequently, I have refused to recognize them in that degree, and shall not do so until better informed. Three Grand Lecturers in Alabama, all confine it to Royal Arch Masons, &c., and none have ever conferred it here on Master Masons. Please give me your views, in the Magazine, or otherwise.

“*Answer.*—In the first place, we do not readily perceive the propriety, nor understand by what authority, the degree is called ‘*Knight of Jericho.*’ Knight implies military rank, a warrior or a member of a military order, and is not therefore a very appropriate title for an androgyne degree, nor is it all consistent with the ritual of the degree. Ladies are not usually warriors, nor are

they generally emulous to be so regarded. In the next place, the degree does not belong to, nor ought it to be conferred in, either a Chapter or a Lodge. We repeat what we have before said, that it bears no relation to Masonry, and ought not to be in any manner connected with it. The only proper place to confer it, is at social parties composed exclusively of R. A. Masons, their wives and widows, assembled at the *house* of a R. A. Mason. A merely Master Mason is not entitled to receive it, nor can a R. A. Mason confer it upon him, or on any other person except a R. A. Mason, his wife or widow, without violating the ritual and debasing himself. As to the story of the 'Grand Council of Baden,' and the 'authority to establish a Grand Council,' it is all fiction."

#### LODGES UNDER DISPENSATION.

(From the Masonic Magazine, Vol. V, page 164.)

"*Question.*—Can the Brother nominated in a dispensation, as the first Master of a new Lodge, lawfully take his seat without installation?

"*Answer.*—A dispensation, whether issued by the Grand Lodge or the Grand Master, authorizes the petitioners to 'form and open a Lodge after the manner of Ancient Free and Accepted Masons, and therein to admit and make Freemasons according to the ancient customs and not otherwise,'—this is all the power conferred by a dispensation."

(From the Masonic Magazine, Vol. VII, page 32.)

"They are Lodges in abeyance and not in reality.—It does not invest the Brethren holding it with the powers or the privileges of a regular Lodge, except so far as to assemble and 'make Freemasons.' It does not even empower them to elect or change their principal officers; nor does it confer on the Master and Wardens the privi-

leges of representatives in the Grand Lodge. Their presiding officers are not entitled to the rank of Past Masters of Lodges, nor are they privileged with a vote as representatives in the Grand Lodge. They form and open after the manner of a Lodge, but not with the full powers and privileges of a Lodge. They are placed in a state of probation, for a specified time, preparatory to being constituted into a regular Lodge. While in this state,—not having been constituted, and, therefore, not invested with the powers to elect officers,—the Master cannot be installed. The Brother appointed to fill the office of Master during this probationary term, may, nevertheless, lawfully take the chair and discharge all the duties of presiding officer without any further special qualification. At the expiration of the term for which the dispensation is granted, the Brethren petition for a charter. If this be obtained, they are authorized to elect their own Master and other officers. They are, then, regularly constituted, and their officers are duly installed by the Grand Lodge. *Neither of these acts can be done under a Dispensation."*

(From the Masonic Magazine, Vol. VII, pages 33-34.)

“They differ from Lodges working under Charters not only to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members, neither can they fill vacancies, should their original number be diminished below the constitutional requirement, except by special permission from the competent authority. An essential difference between them and chartered Lodges is, that Charters are granted to the petitioners and their successors, while Dispensations run to the petitioners only. In the latter case the petitioners alone are known to the Grand

Lodge, and they only are responsible for the acts of the body they represent. Their initiates are not returned to the Grand Lodge as members; for not having been constituted, the Lodge possesses no power to admit members.

“The members of it are themselves a mere association, working after the manner of a Lodge, and not in the full capacity of a Lodge. They are therefore required to return their initiates for just what they are and nothing more, viz: Initiates.”

(From the Masonic Magazine, Vol. VII, page 230.)

“The only Return required by the Grand Lodge of Lodges working under Dispensation, is that designated by the terms of the instrument itself, viz: ‘A correct transcript of all proceedings had under the authority of the same, together with an attested copy of the by-laws;’ and we do not readily conceive how it could well be more full and complete.”

#### INITIATES NOT TO VOTE.

(From the Masonic Magazine, Vol. VIII, page 68.)

“*Question.*—Have Brethren who are made in a Lodge working under Dispensation a right to vote on any question before the Lodge, and also for the reception of candidates, &c.?”

“*Answer.*—Our understanding of the matter is, that the only legal members of a Lodge working under the authority named by our correspondent, are the Brethren enumerated in the Dispensation itself, and none others have a right to vote on any question before the Lodge. The Dispensation is granted to a definite number of Brethren, and it authorizes them to assemble and make Masons. They alone are responsible to the Grand Lodge, or, in the interim, to the Grand Master, for the manner



in which this is done, as well as for all their other proceedings as a Lodge. The initiates share no part of this responsibility.

“If the Lodge errs in its proceedings, they (the initiates) incur no censure on that account. They are known to the Grand Lodge only from the returns of the Lodge at the close of the year, or term for which the Dispensation runs. All the responsibility rests with the petitioners to whom the authority to work as a Lodge is granted: and they only can be required to answer before the Grand Lodge, for any irregularity in the proceedings. There would therefore be manifest impropriety, if not actual injustice, in allowing the initiates the privilege of voting; for it is not unfrequently the case that the initiates exceed in number the original petitioners long before the expiration of the Dispensation. In such a case, to allow them to vote in the affairs of the Lodge, would be to place the petitioners, who are the only responsible members, wholly at their mercy. However improperly they might conduct in the management of the Lodge, the censure would not attach to them, for they are unknown to the authorities of the Grand Lodge; but to the Brethren to whom and on whose responsibility alone the Dispensation was issued.

“Again. Lodges under Dispensation have no power to increase the number of their members; and none but the members of a Lodge have the right to vote in its proceedings.

“Our correspondent would not concede to the initiates the right to vote in the affairs of a Lodge working under a Charter until they had been regularly admitted to membership; and we cannot conceive any sufficient reason why a different rule should obtain in the case of a Lodge under Dispensation.

## SUSPENSION OF—NOT TO AFFECT INITIATES.

(From the Masonic Magazine, Vol. VII, pages 33 and 34.)

*“Question.*—If an individual is initiated, passed and raised in a Lodge under Dispensation, and immediately removes into the jurisdiction of another Grand Lodge without demitting from his Lodge, and said Lodge afterward acts so as to gain the displeasure of the power creating it, and the members thereof are declared suspended, how does the individual stand toward the fraternity? and if he is one of the suspended and desires to remain as one of the faithful, how should he proceed to reinstate himself?

*“Answer.*—The view of the powers of Lodges U. D. (before given) being correct, it follows that the individual referred to by our correspondent was not a member of the Lodge, notwithstanding that his name may have been recorded as such. It was not possible, therefore, for him to demit; that is, to withdraw his membership.

“Of course he could not be affected by any action of the Grand Lodge in relation to the members, namely, the Brethren holding the Dispensation. In other words, the act suspending them did not, in our view of the case, affect his standing as a Mason. But we object to the suspending of the members of a Lodge in the manner stated, as an irregular proceeding. It is a rule at common law, that no man is to be adjudged guilty until an opportunity has been afforded him to be heard in his own defense; and that rule is against all law, and repugnant to common sense and humanity, which condemns and punishes an innocent man for the misdemeanors of his fellows. And yet in ninety-nine cases in every hundred, this would be the inevitable effect of a vote suspending a Lodge, in the sense in which our correspondent employs

the term. But, to our understanding of the law and practice, the phrase implies only the arrest of the Charter of the Lodge.

“It is at all times competent for the Grand Master to arrest the charter of a Lodge, and thereby suspend its operations, until the complaint can be brought before the Grand Lodge for adjudication; and it is equally competent for him to suspend a part or the whole of the members of a Lodge. But, in doing so, he must have some regard for the rules of justice.

“It might do for him to say to the Master, ‘Sir, by virtue of my authority, as Grand Master, I suspend your Lodge, and summons you to appear before the Grand Lodge, at its next regular communication, to show cause why your charter should not be revoked,’ because the Master is the legal representative of the Lodge, and may be lawfully held to answer for the irregularity of its proceedings. But he is not the representative of the members in their individual capacity, nor can they be individually arrested or punished through him. It would not, therefore, be sufficient for the Grand Master to say to the Master of the Lodge, ‘Sir, I suspend your members, and summon them to appear before the Grand Lodge;’ because each member is alone responsible for his own acts, and cannot be held to answer for the misdeeds of another. If a member has committed an offense of sufficient magnitude to justify the proceeding, the only proper course is to serve him, personally, or to leave at his place of residence, a copy of the charges against him, with a summons to appear at the proper time and place, to make his answer; and, if need be, a notice of suspension, until his case has been adjudicated and determined. We know of no other way in which Brethren can be legally arraigned or suspended, except,

in extreme cases, when the Grand Master may suspend *viva voce*."

NO POWER TO TRY DELINQUENTS.

(From the Masonic Magazine, Vol. VIII, page 355.)

"*Question*.—Has a Lodge under dispensation the same power that chartered Lodges have, to try for disorderly conduct the petitioners for the dispensation, the Masons made under that dispensation, and demitted Masons residing under their jurisdiction? If not, where is the power?

"*Answer*.—The business of this class of Lodges is defined in terms by the dispensation. This authorizes the Brethren to whom it is granted, to 'form and open a Lodge, after the manner of Ancient Free and Accepted Masons, and therein to admit and make Masons.' This, we conceive, to be the full extent of the powers delegated to, or that can be legally exercised by, such Lodges. Entertaining this view of their powers, we of course are constrained to give a negative answer to the first inquiry of our correspondent—referring him for the argument on which our answer is predicated to the Magazine, as indicated in the note appended to this article (Vol. VII, pp. 33, 225; Vol. VIII, p. 68).

"If one of the petitioners become disorderly, or is guilty of unmasonic conduct, he may be removed by the Grand Master; or, if the offense be of a character to justify it, suspended from his privileges as a Mason, until such a time as his case can be brought before the competent tribunal for adjudication. This tribunal may be the Grand Lodge, or it may be the Lodge nearest his residence, working under a charter. Brethren made in the Lodge under dispensation and 'demitted Masons' occupy, in this respect, the same ground. If either be derelict in duty or conduct, they may be proceeded



against as though the Lodge (under dispensation) did not exist. Neither are members of any Lodge in the proper and legal sense of the term."

#### MILITARY LODGES.

(From the Masonic Magazine, Vol. V, page 322.)

"It being essential to the interests of the Craft, that all military Lodges should be strictly confined to the purposes for which their warrants were originally obtained; and very great abuses having arisen from the improper initiation of Masons by such Lodges, every warrant, therefore, which is held by a military Lodge, shall be forfeited, unless the following laws be complied with, in addition to those specified under the head of Private Lodges.

"1st. No military Lodge shall, under any pretense, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not, at the time, belong to the military profession.

"2d. When any military Lodge, under the constitution of England, shall be in foreign parts, it shall conduct itself so as not to give offense to the Masonic authorities of the country or place in which it may sojourn, never losing sight of the duties it owes to the Grand Lodge of England to which communication is ever to be made, and all fees and dues regularly transmitted.

"3d. If the regiment, battalion, or military body to which a military Lodge is attached be disbanded or reduced, the Brethren shall take care that the warrant be carefully transmitted to the Grand Lodge, that it may not fall into improper hands; but, if a competent number

of the Brethren remain together, they may apply for another warrant of the same number to be holden as a civil Lodge at such place as may be convenient, and which may be approved by the Grand Master; such warrant to be granted without any additional expense.

“Such are the regulations which govern the proceedings of military Lodges holding under the authority of the Grand Lodge of England, and we are not aware that they differ essentially from the regulations of other European Grand Lodges.

“How far they are applicable to this country our correspondent is well qualified to determine. There are not, to our knowledge, any Lodges attached to the American army; or there were none until our correspondent issued his dispensation for one to be held in the volunteer corps from Kentucky. Nor are there any special regulations in the general constitutions, or the local constitutions of the states, providing for their existence or government. The regulations, therefore, as they exist in the constitutions of the Grand Lodge of England, being in conformity with the practices of the other Grand Lodges in Europe, are to be received as the general usage of the Fraternity, until different regulations shall have been adopted, or a different usage obtain in the Grand Lodges of America.

“General usage, is the ‘common law’ of the Fraternity, and by it all cases, not regulated by statute law, must be decided.”

#### PETITION FOR NEW LODGE.

(From the Masonic Magazine, Vol. V, page 257.)

“*Question.*—About twelve months since, several Brethren, members of St. John’s Lodge, No. 1, of this place, petitioned the M. W. G. Master, as their resi-

dence made it inconvenient to attend this Lodge, to grant them letters of dispensation to open a Lodge at Smithville. The dispensation was granted, and at the next communication of the Grand Lodge they were regularly chartered. The Brethren did not come forward, settle up their dues, and withdraw, as provided by our by-laws, and as it seems to be a settled principle in Masonry, that a Brother should not be a member of two Lodges, the question now arises, are the petitioning Brethren in fact members of this Lodge, and subject to the usual quarterages levied upon members?

“*Answer.*—The regulation applicable to the above case provides, that ‘when a Lodge becomes thus numerous’ (to consist of more than forty or fifty members) ‘some of the ablest Master workmen, and others under their direction, will obtain leave to separate and apply to the Grand Lodge for a warrant to work by themselves.’ It would seem, therefore, that before a warrant (or charter) is asked of the Grand Lodge, the petitioners are required to obtain leave of the Lodge of which they are members to separate from it. The manner of obtaining this leave is not defined by the constitutions, but is left to the Lodge and petitioners. It may be done by personal application, by written communication, or, as in the above case, by the Brethren submitting their petition for the approbation of the Lodge, which, if obtained, carries with it, in our opinion, the required permission. It does not discharge them; it merely grants them leave to withdraw for a specific object whenever they may find it necessary; or, in other words, when they have obtained their charter from the Grand Lodge.

“In the case before us, the petitioners first received a dispensation from the Grand Master authorizing them to assemble and make Masons, but not investing them with

the powers and privileges appertaining to a Lodge.— Their association was a Lodge in a chrysalis state; the being a member of which was not incompatible with their position, nor did it exempt them from any of their liabilities, or deprive them of any of their privileges as members of a constituted Lodge. They had not yet petitioned the Grand Lodge for a warrant of constitution. They had merely obtained leave of their Lodge ‘to separate,’ and do so at the proper time.

“At the ensuing communication of the Grand Lodge, a charter or warrant was granted them, and they were regularly constituted as a Lodge in full and equal standing with the other Lodges under the jurisdiction. At this period, and not before, by virtue of the leave previously granted, their connection with their parent Lodge terminated, and they were no longer subject to any of its requirements, or entitled to any of its privileges. They had withdrawn from it, and become members of a new Lodge, having previously given notice of their intention and received the required permission. Up to this date they were holden for their assessments and subject to the regulations of the Lodge from which they had then withdrawn. Their accounts should then have been made up and their names erased. It would have been proper, and more agreeable to correct usage, for the withdrawing Brethren to have called on the Secretary, settled their accounts, and through him requested the Lodge to erase their names from the roll of members. But as they had previously obtained leave of the Lodge to withdraw whenever they should procure a warrant for a new Lodge (not a dispensation, for that does not confer the powers of a Lodge), no further action to their full discharge, by the Lodge, was necessary, nor by them, except the payment of any arrearages which might remain due at that time.”



## REVIVAL OF DORMANT LODGES.

(From the Masonic Magazine, Vol. VI, page 198.)

"A correspondent has called our attention to the following inquiry in the Report of the Committee on Foreign Correspondence, submitted to the Grand Lodge of Indiana at its last annual communication, and asks our opinion on the question proposed:

"We will notice one subject upon which we do not know that any direct opinion has been expressed as to the principle at least. We mean the reviving of dead Lodges by resolution. It is the practice of this Grand Lodge thus to revive Lodges many years since declared dead, and their charters arrested. Is it proper that a Lodge should be thus resuscitated?"

"*Answer.* — We do not precisely understand what meaning is intended to be conveyed by the words 'reviving dead Lodges, by resolution.' Usually a Lodge may be revived by resolution, provided the resolution be predicated on the petition of a constitutional number of the former members of the Lodge to be revived. Or it may be done on the recommendation of a committee of the Grand Lodge appointed to report on such petition.

"As the Grand Lodge possesses the power to create, so it possesses the power to resuscitate. The manner in which it shall exercise either of these powers, is mainly dependent on its own will. The general regulations of the Fraternity designate a given number of Brethren as necessary to constitute a Lodge, and provide that, in order to its regularity, a charter must be obtained from a Grand Lodge.

"The manner and the terms on which charters may be granted are properly left to the Grand Lodges. They are usually granted by resolution or vote, taken either

directly on the petition, or, what is more correct and regular, on the report and recommendation of a committee, and after the petitioners have worked one year under dispensation. The restoration of an old charter differs from the granting of a new one, mainly, in that the petitioners, in the former case, are not required to work under a dispensation; or, in other words, the probationary term is dispensed with. By the constitutions of the Grand Lodge in this commonwealth (Massachusetts), a charter cannot be restored 'unless seven of the petitioners were members of the Lodge at the time of its surrender;' nor until the petitioners have notified 'the District Deputy Grand Master of the District, and the Lodge nearest to their residence, of their intention to petition for the restoration.' These regulations having been complied with, and it appearing that the Lodge was in good standing at the time of suspension, and made its surrender of charter, records, regalia, and other property, as required by the constitutions, any seven of its former members may petition and receive the charter and all other property surrendered.

"The charter is indorsed to the petitioners, and they alone are made members of the Lodge. The officers are elected from among the petitioners, and installed by the Grand Master in person, or by his appointment; the Lodge may then increase its members and proceed with its regular business. When, however, a charter is revoked and declared forfeited, for misdemeanor or irregularity, that is the end of it. The Lodge is broken up, and cannot be reinstated by any act of the Grand Lodge. A new charter may issue and a new Lodge be formed in the usual manner, but the old Lodge terminated its existence by the forfeiture of its charter."

## SURRENDER OF CHARTER.—MICHIGAN.

(From the Masonic Magazine, Vol. VII, page 378.)

“Resolved, That it is the opinion of this Grand Lodge, that no Lodge can surrender its charter to the Grand Lodge, without first taking the same steps at regular meetings thereof, which by its constitution or by-laws would have been required for amendments to said instrument or for its total abrogation; and that in all cases written notice of the intention to surrender the charter should be given to every member of said Lodge within its jurisdiction, at least one month preceding the regular meeting at which action is to be had.”

## RENOUNCING MASONS.

(From the Masonic Magazine, Vol. VI, page 4.)

“It has always been believed, that ‘once a Mason, always a Mason;’ or, in other words, a Mason cannot voluntarily renounce Masonry. The object in mentioning this is, that a Mason in this vicinage has said that he renounced the Order, and did not for the future consider himself a Mason. The reason given is, that the church of which he is a member required him so to do. Now, what steps should be taken by the Lodge within whose jurisdiction he resides? As there is an opinion held by some of the Fraternity here, contrary to my own, I should be pleased to have yours.

“*Answer.*—We understand a renouncing Mason to be one who has seceded from the Institution, and denounced and vilified it. Such a Mason should be expelled. Until this is done, he remains a Mason, and, technically, in good standing, though, in truth, he may be a scoundrel. It is not competent for a Mason to lay down and take up his obligation at his convenience. A man may pub-

licly declare his name off his bond, but his name remains there notwithstanding, and so does the legal responsibility which attaches to it. He may renounce it, but his renunciation amounts to nothing, and he will be held to fulfill the condition of the bond until discharged by the opposite party. If he breaks those conditions, he pays the forfeiture.

“If a Brother withdraws from the Institution, and, for the sake of peace, says to his church that he will not have anything further to do with it, if he does not belie and abuse it, let him go. You have no means of compelling him to attend Lodge meetings. He is, nevertheless, a Mason, and all his original Masonic obligations rest upon him. If he breaks them, he may be dealt with as other Masons. Nonattendance of Lodge meetings will not justify expulsion, and this is the only offense he commits in quietly withdrawing from the Institution.”

REGALIA OF MASTER.—MICHIGAN.

(From the Masonic Magazine, Vol. VII, page 377.)

“Whereas, it is understood by members of the Grand Lodge, that presiding officers of some of the subordinate Lodges under the jurisdiction of this Grand Lodge have been in the habit of presiding in said Lodges with a regalia foreign and entirely unknown to many of its members; therefore,

“Resolved, That no presiding officer, in any subordinate Lodge within the jurisdiction of this Grand Lodge, is entitled to wear any other regalia except that of a Master Mason; and any attempt to introduce any other is an innovation upon the long-established usages of Masonry, and one that cannot receive the sanction of this Grand Lodge, and is hereafter expressly prohibited.”



## REGALIA OF MEMBERS, ETC.

(From the Masonic Magazine, Vol. IV, page 143.)

“*Question.*—Is it proper and Masonic for the Master of a Blue Lodge to refuse a respectable and well-known Brother who appears at the door of the Lodge clothed as a Royal Arch Mason and asks to be admitted as a visitor?

“*Answer.*—We answer, that under the English jurisdiction it is entirely proper. The Master has no other alternative. The constitutions of the Grand Lodge of England are clear and positive in this particular. Our correspondent is not probably aware of the existence of the regulation: we, therefore, quote it:

“‘No Brother shall, on any pretense, be admitted into the Grand Lodge, or any subordinate Lodge, without his proper clothing.’

“Again: ‘No honorary, or other jewel or emblem, shall be worn in the Grand Lodge or any subordinate Lodge other than those which shall appertain to, or be consistent with, those degrees which are recognized and acknowledged by, and under the control of, the Grand Lodge.’

“These regulations the Masters of Lodges under the English jurisdiction are bound to respect and enforce.—Should they neglect or refuse to do so, they would render themselves liable to impeachment and expulsion.

“We may, however, remark, that it is customary for the Lodges in this country to furnish aprons to visiting Brethren who may desire them. But it is done as a matter of courtesy, not of regulation. Every Brother at his initiation is furnished with an apron, and if he neglect to take it with him when he visits the Lodge, he does it in his own fault, and must take the chance of

being furnished with one. He certainly cannot be admitted without it."

FUNERAL REGALIA.—(OHIO.)

(From the Masonic Magazine, Vol. IV, page 191.)

"The following preamble and resolutions, offered by Brother Kreider, were unanimously adopted:

"'It is a very proper and judicious provision, for too much display at funerals is in bad taste.'—(*Ed. Mag.*)

"Whereas, there has been some diversity of opinion as to the proper regalia to be worn on funeral occasions; and whereas uniformity is desirable, therefore,

"Resolved, That all funeral ceremonies, under the jurisdiction of this Grand Lodge, be conducted under the ancient badge of white aprons and white gloves."

(From the Masonic Magazine, Vol. VIII, page 153.)

"Resolved, That this (Ohio) Grand Chapter hereby declare the appropriate Masonic clothing to be worn by Royal Arch Masons, on all funeral occasions, to be white gloves and white aprons, with the usual badge of mourning on the left arm; and it is hereby ordered that all subordinate Chapters conform to the same."

FUNERAL HONORS.

(From the Masonic Magazine, Vol. VII, pages 97 to 99.)

"*Question 1st.* Has any member of a Lodge, making the request, not under sentence of suspension or expulsion (however he may deserve to be), a right to Masonic interment; or is it a compliment which a Lodge may pay or withhold, as they may deem the deceased worthy or unworthy of it, and that consequently the interests of the Order may be prejudiced or benefited?

"*2d.* Does a Lodge act unmasonically in interring one

who is neither a sojourner, a foreigner, nor a member of such or any other Lodge?

“3*d.* If any other, what evidence of the deceased’s Masonic character and grade is sufficient to authorize his Masonic interment?

“4*th.* Is any Mason bound to participate in a Masonic funeral, the object of which he believes to be unworthy?

“5*th.* If the members of the particular Lodge engaged in the ceremony are bound to take part by the order of the Wors. Master, are the members of other Lodges, or no Lodge, who may chance to be present as visitors, bound to obey the order of the Worshipful Master to take part in the ceremony?

“*Answer.*—A Brother may not demand the ceremony as a right, though, if he be worthy, it will never be refused to him, as a token of respect and affection, except for reasons of great weight and pressing consideration.

“The construction given to the rule; or, perhaps, we should say, the practice, as generally established in this country, does not restrict the privilege of Masonic burial to members of Lodges, foreigners, and sojourners; but permits of its being extended to all Brethren who have rendered themselves worthy of it by their virtues and fidelity to the Institution, or who have distinguished themselves for courage and patriotism in the service of their country. Nor is it always deemed essential that the deceased should have made the request to be buried by his Brethren. This is often done at the desire of his family and friends; and in neither case, in our judgment, does the Lodge act unmasonically.

“A Brother is certainly not ‘bound to participate in a Masonic funeral, the object of which he believes to be unworthy.’ No Mason is bound to act the hypocrite;

nor are his Brethren at liberty to force him into a situation where he cannot do otherwise.

“The Master of the officiating Lodge has not any power to compel the attendance of members of other Lodges; neither has he the power to compel the attendance of unaffiliated Brethren.

“The regulation says, ‘he may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form;’ and when assembled the whole are under his direction. But he has no power to compel them to attend and ‘take part in the ceremony.’ ”

#### FUNERAL HONORS.

(From the Masonic Magazine, Vol. V, pages 353 and 355.)

“*Question.*—Can a Mason, being under suspension for non-payment of dues, at the time of his death, be entitled to Masonic burial upon the payment of said dues? The Lodge decided in the negative.

“*Answer.*—In the case proposed by our correspondent, the Brother referred to was, at the time of his decease, under suspension from membership. The act of suspension, during its continuance, deprived him of all his rights and privileges as a member of the Lodge. If, therefore, it be assumed that while a member in full standing, he possessed any claim to the privilege of a Masonic burial, it must at the same time be conceded that he forfeited that claim, when he forfeited all the other privileges with which he was invested by his membership. These could be restored only by restoration to membership. This could not take place after his death, for that is the final termination, not the renewal, of earthly relations. The decision of the Lodge in this respect was, therefore, correct.”



## FUNERAL PROCESSIONS.

(From the Masonic Magazine, Vol. VI, page 228.)

*“Question.*—Is it not unmasonic to allow Entered Apprentices and Fellowcrafts to wear the mourning of a Master Mason, and march in funeral processions?

*“2d.* What is the appropriate mourning for a Master Mason, and how should it be worn?

*“Answer.*—Our correspondent is entirely correct in his views as to the admission of Entered Apprentices and Fellowcrafts into funeral processions. The regulation is: That no Mason can be interred with the formalities of the Order, unless he has been advanced to the third degree. Fellowcrafts and Entered Apprentices are not entitled to Masonic funeral obsequies; neither can they be lawfully admitted into Masonic funeral processions.

“We had supposed this to be a well-settled principle, and that the practice everywhere was in accordance with it. But, however this may be, the propriety of the regulation is so generally admitted, that we do not feel the necessity of complying with the request of our correspondent to enter more fully upon its discussion.

“We have so frequently given our opinion in relation to the second inquiry proposed, that our correspondent must excuse us with the general remark, that the most becoming and proper dress for funeral processions is, a black suit, with white aprons and gloves. The officers may wear their jewels with crape. If the rods are carried, they should be trimmed with black, not white.

“We regard the introduction of the Royal Arch dress into funeral processions, in any case, as evincive of bad taste, if not absolutely repugnant to correct Masonic usage and propriety.”

## FUNERAL SERVICE.

(From the Masonic Magazine, Vol. II, page 259.)

“The new Funeral Service, drawn up by our esteemed friend and Brother, Rev. Albert Case, of South Carolina, and recommended by the Convention, will be found in the present number of the Magazine. It is a rich and beautiful performance, and cannot fail to obtain general favor with the Fraternity. It will be seen, however, by reference to the proceedings, that the Convention has also retained the excellent service prepared by Brother Webb, which has been in use for so many years. Thus leaving the Lodges to consult their own preferences.—(See Trestleboard.)”—*Ed. Mag.*

## MEET ON THE LEVEL AND PART ON THE SQUARE.

(From the Masonic Magazine, Vol. IV, page 68.)

“Freemasonry is a system of peace, order, and harmony. The elements of dispute and division are not found in any of its institutes. The Brethren ‘meet on the Level and part on the Square.’

“The utmost extent of fraternal affection which can subsist between man and man is supposed to be displayed among the Brethren of a Masonic Lodge. It is enjoined equally in the ancient charges, the constitutions, and the lectures; and the world at large, amid all their cavils and objections on other points, are inclined to give us credit for our Brotherly Love.”

## JEWELS OF THE LODGE.

(From the Masonic Magazine, Vol. VII, page 232.)

“*Question.*—It is said that every Lodge has six jewels: three immovable, and three movable;—the Square, Level, Plumb, Rough Ashler, Perfect Ashler, and Tres-

tleboard. Now, which of these do you consider the immovable and which the movable jewels?

*Answer.*—The National Masonic Convention, held at Baltimore, in May, 1843, decided that the first three were the immovable jewels. They are the permanent and unchangeable jewels of the Lodge, and can never be taken or removed from their proper places, to be worn by officers of inferior rank, or who are acting in any other capacity than those indicated by the jewels. They belong permanently and immovably to the three principal chairs or offices. The Square, removed from its proper position, or out of its true angle, is no longer a Square; and the same is true of the Plumb and Level.

“The above are some of the reasons we have heard urged in support of the decision of the Convention, which we believe now to be the general practice of the country. We are free to admit, that we do not attach much importance to the reasoning, nor do we think it very essential whether the first or last three be considered the immovable jewels. It is desirable, however, that there should be uniformity, and as the Convention decided the question in the manner stated, the Lodges have very properly, as a general thing, felt bound to abide by that decision.”

#### GRAND WARDENS.

(From the Masonic Magazine, Vol. II, pages 227–228.)

*Question.*—Have not Grand Wardens, by ancient and modern regulations both, the right to preside over subordinate Lodges which they may visit?

*Answer.*—The terms of this question are not sufficiently explicit. It should have been stated whether the visit was to be considered as an official or informal one. We will endeavor, however, to furnish such answers as shall meet the case.

“In the first place, then, if the visit be an official one, the regulation is ‘that in the absence of the Grand Master and his Deputy, the Senior or Junior Grand Warden may preside as Deputy, in visiting Lodges or in constituting new Lodges.’ On the other hand, if the visit of the Grand Warden be an informal one, having no immediate connection with his official duties, he will be received with the respect due to a Grand Officer, but will not, in our opinion, be entitled to supersede the presiding Master. The regulations on this subject are not so full nor so well-defined as could be desired.

“As a matter of courtesy, it may have been usual with many Masters of Lodges in different sections of the country to invite one of the Grand Wardens, when present, to take the chair. In this sense, the practice may, perhaps, be regarded as a commendable one; though, like every other mark of respect, it depreciates in value as it is extended, and it is not improbable that this consideration may have operated to induce the authors of the constitutions to limit the right to the Grand Master and his immediate representative. But, in discussing questions of this nature, we are not to consider what is courteous or what is expedient; but what is authorized by the constitutions and regulations of the Craft.”

#### HONORARY MEMBERS.

(From the Masonic Magazine, Vol. V, page 259.)

“There are two classes of honorary membership. The first includes those cases when distinguished Brethren residing in foreign places are made honorary members; and the second, those when Brethren are made honorary members of the Lodges with which they were by election previously affiliated. The first is entirely complimentary. It confers no other privilege than those of vis-



iting the Lodge at pleasure, of occupying a seat in the East, and of participating with the members in their social enjoyments, and in their private Lodge meetings, on more equal terms than ordinary visitors. The Brother so complimented is not required to sign the by-laws of the Lodge, or to assume any of the liabilities or duties which they impose; neither is he entitled to any of the privileges conferred by them. He is not required to serve on committees, or to discharge any of the special duties to which actual members are liable. This, we understand, to be the position in which, as a general rule, Brethren are placed by being admitted to honorary membership in foreign Lodges, or Lodges of which they were not previously members.

“The second class is also, equally with the first, complimentary, and differs from it only in conferring certain exemptions, without deducting from the privileges of actual membership. It is usually conferred only on aged and faithful Brethren, who have sustained all the various offices in the Lodge, and discharged for a long series of years the arduous duties of membership. The election of such Brethren as honorary members of their own Lodge, exempts them from all obligations to unite in its labors or sustain any of its subsequent liabilities. They are not required to fill any of the offices, serve on committees, or attend its meetings oftener than may be convenient to themselves; neither are they subject to the payment of the annual assessments, except so far as to meet any capitation tax that may be imposed by the Grand Lodge. But these exemptions do not deprive them of any of the privileges with which they were previously invested as actual members. They are still eligible for office, may serve on committees, vote on all questions, enjoy all the privileges, and exercise all the rights of full

membership. But all this is at their own option. Their Brethren, out of respect for their long services, elect them honorary members, and thereby exempt them from the labors, without depriving them of any of the privileges, of the Lodge. Were this otherwise, and honorary membership deprived a Brother of his privilege as an actual member, the recipient would hardly esteem the change either desirable or complimentary."

#### OPENING ON THE CENTER.

(From the Masonic Magazine, Vol. III, page 356.)

"A correspondent inquires, what is meant by opening on the center? None but Masters' Lodges are so opened. Apprentices and Craft Lodges are mixed Lodges. The first including Brethren of the three degrees, some higher, some lower in Masonry than others, consequently there is not a Masonic equality among them. The Master Mason is under a stronger obligation to his Brother of an equal degree than to one of an inferior degree. On the contrary, in a Lodge of Masters all are equal, all stand upon the same level, all are equally near and equally distant to each other,—as the central point of the circle is equally near and equally distant to its circumference. Hence, we say, a Master's Lodge is 'opened on the center.'

"If it be objected that there may be Masons in a Master's Lodge of degrees higher than the third, and that in such cases the equality here spoken of cannot exist, our answer is, that they belong to another branch of Masonry, and cannot be considered, in settling questions exclusively pertaining to Ancient Craft Masonry, which consists of three degrees only.

"The expression in question occurs in connection with one of the forms of prayer or invocation at opening, as

given in the Trestleboard. The forms there given are practiced in the London Lodges, and are taken from the ritual sanctioned by the Grand Lodge of England. They are brief, expressive, and, we think, pertinent. If generally adopted by the Lodges in this country, it would be one important step toward the attainment of a more general uniformity between our own and the English ritual, an object which all will admit is greatly to be desired. The usual prayers and charges, however, are also given, and can be used if preferred."

#### TYLERS OF LODGES.

(From the Masonic Magazine, Vol. VI, page 355.)

"*Question.*—Should not all the officers of a Lodge be members of that Lodge? Is not the Tyler an officer? And can the same Brother be appointed Tyler to two or more Lodges, when he can be a member of but one?

"*Answer.*—It is very certain that a Lodge must select its officers from its own members; but it is not yet quite certain that the Tyler is an officer, any more than the sentinel who guards a military post is an officer. Their duties and powers are similar, and we are inclined to think that the one is just about as much an officer as the other.

"The constitutions are not very definite on this point, but they are sufficiently so to answer our present purpose, and to show that the Tyler does not rank as an officer of the Lodge.

"In 1754, it was resolved and ordered to be entered as a standing regulation in the Grand Lodge of England, that if a Brother, clothed in his regalia, attend a funeral procession without permission of the Grand Master, 'he shall not only be forever incapable of being an officer of a Lodge, but even of tyling or attending a Lodge.' It

is true, that the distinction is here only incidentally made; but it is nevertheless, we think, sufficiently marked to show that the Tyler was not at that period reckoned among the officers of the Lodge; nor do we understand that his position has since been changed.—The constitutions require that the Tyler shall be a Master Mason; but they do not require that he should be a member of the Lodge that he tyles, nor do they prohibit his tiling a Lodge of which he is not a member. In cities and large towns, where there are several Lodges, it is usual, as our correspondent suggests, for one Brother to serve them all as Tyler. So far as there is any regulation on the subject, it is against the Brother being a member of the Lodge he tyles.

“The second Article of the General Regulations, as revised in 1754, is as follows:

“‘A Brother Master Mason should be appointed the Tyler to look after the door; but he must be no member of the Grand Lodge.’

“We know not why the principle here established is not as essential to a private Lodge as it is to the Grand Lodge. If the Brother who tyles the Grand Lodge is not allowed to be a member of that body, there is no just reason why he should be required to be a member of the private Lodge he tyles. He should of course be a member of one Lodge before he is appointed Tyler at all: and being a member of one, he may tyle as many Lodges as see fit to employ him.”

(From the Masonic Magazine, Vol. VII, page 198.)

“*Question.*—Has the Tyler, when inside of a subordinate Lodge, a vote, and a right to express his opinion on any subject before the Lodge?

“The proper answer to this inquiry must depend



entirely upon the fact whether the Tyler is a member of the Lodge or otherwise. Of this, our correspondent has failed to inform us.

“If the Tyler be not a member, he has no more right to interfere with the business transactions of the Lodge than other visitors and strangers. On the contrary, if he be a member, he is entitled to all the rights and privileges of full membership. The mere circumstance of his being the Tyler of the Lodge, does not, and cannot, affect his standing or his rights as a member. These are secured to him, as to all other members, by the by-laws, and he cannot be deprived of them except for delinquency. There would, however, generally be a manifest impropriety in the Tyler’s voting in questions in relation to which discussions have arisen in the Lodge; because, from his position, he is not in a situation to participate in, or to attend to, the discussions; and would, therefore, be obliged to vote without a full and proper understanding of the subject. It is not probable that any well-disposed Brother would desire to do this; but if he should, and insist upon his right to vote, we know of no rule by which the right can be denied him.

“We apprehend that our correspondent may not have marked the distinction between the Tyler and the serving Brother, as defined in the English Grand Lodge Constitutions. The latter is not permitted to be a member of the Lodge he serves, and, if employed as Tyler, would not be at liberty to vote. Nor can the Tyler of the Grand Lodge be a member of that body. But this restriction does not apply to subordinate Lodges.”

(From the Masonic Magazine, Vol. VI, page 356.)

“NOTE.—If the appointment of Grand Tyler conferred the character of an officer, it would of course make

the Brother receiving it a member of the Grand Lodge. But it does neither; and the principle holds good in its application to private Lodges."

## TESTIMONY OF PERSONS NOT MASONS.

(From the Masonic Magazine, Vol. VIII, page 33.)

*“Question.*—Is it proper, on the trial of a Brother, to introduce into open Lodge a witness who is not a Mason, for the purpose of receiving his testimony?

*“Answer.*—It would certainly be improper to introduce any witness who is not a Mason into the Lodge. None but a Mason can properly be allowed to pass the Tyler when on duty. But, notwithstanding this prohibition, there need be no difficulty in taking the testimony of uninitiated witnesses. This may be done before a committee, in the anteroom of the Lodge, or any other convenient place. But, in such case, the party accused should be seasonably notified of the name of the witness and of the time and place where the examination is to be, that he may have an opportunity to be present, and cross-examine him as he, or his counsel for him, may think proper, and the general rules in such cases will permit. Whenever this course becomes necessary, the examination ought to be conducted in writing; or the questions and answers should be immediately reduced to writing by the chairman of the committee, and read to the parties, that there may be no errors or misunderstanding as to the testimony given. The result should then be signed by the committee, or by all the parties, and presented to the Lodge as the basis of its action, or for such consideration as it may be entitled to.

“In trials for dereliction in Masonic duties, the most liberal consideration should be extended to the accused, every facility should be afforded to enable him to exone-

rate himself, and no indulgence consistent with truth and the reputation of the Lodge, should be withheld from him through a want of technical propriety, or for any other non-essential cause. The object is to save, not to destroy,—to reform, not to drive to desperation. It can never afford satisfaction, but, on the contrary, must always be a matter of deep and sincere regret, when a Brother so far derogates from the principles and regulations of his Masonic profession as to call for the discipline of the Lodge; and though, when such occasions occur, they should be met promptly and firmly, yet it should be remembered that justice is the more beautiful when tempered with mercy.”

THE POWER OF GRAND MASTER TO CONFER DEGREES AT  
SIGHT.

(From the Masonic Magazine, Vol. VIII, page 129.)

“In the city of \_\_\_\_\_, there are two Lodges, No. 3 and No. 15. A citizen of that city, through a friend, presented a petition for initiation to a member of Lodge No. 15; the member of that Lodge intimated, from what he had heard, that the petitioner would be rejected, consequently the friend of the applicant withheld the petition, and requested a member of Lodge, No. 3, to present it to his Lodge. The member of Lodge, No. 3, ascertained that a similar petition had been presented to a member of Lodge No. 15, and was informed that it would have been rejected by that Lodge. He, therefore, took some pains to investigate the moral character of the applicant, and found there were some objections, but perhaps without a cause. Immediately upon this, the Grand Master summoned together a number of members of both Lodges, and observed that he was about to exercise his prerogative, by conferring upon the citizen

above alluded to, the first three degrees of Masonry, and therefore opened what he called the Grand Lodge of \_\_\_\_\_, in the city of M \_\_\_\_\_. The constitution had established the location of the Grand Lodge at M \_\_\_\_\_, the capital of the state.

“After the Grand Lodge was opened, the Grand Master observed, that if any of the Brethren present had any objections to the citizen about to receive the degrees, they were at liberty to state them; none were made, neither was the ballot passed. The Grand Master conferred the three degrees. The object of this inquiry is: Has a Grand Master any such power by the ancient regulations of the Order? and, if so, is it not a dangerous prerogative? In the case above alluded to, there is a probability, at least, that the candidate would have been rejected as unworthy in either Lodge. The Grand Master takes the responsibility, and forces him upon these Lodges by conferring the degrees upon him.

“Again: From what Lodge does the initiated hail? From the Grand Lodge of W \_\_\_\_\_, sitting in the city of M \_\_\_\_\_? Such Grand Lodge is not recognized. And, further: What body of Masons are entitled to the fees for conferring those degrees? They certainly do not belong to No. 3 or No. 15, for they did not receive the petition; yet, if the applicant was a worthy man, was not one or the other of these Lodges entitled to the fees? The Grand Lodge cannot receive it, for they do not recognize any such power. The constitution gives no authority for conferring degrees as a Grand Lodge. Is the Grand Master himself entitled to it? If so, and the power of conferring degrees at will is granted to him, then, it seems to me, there is no necessity for subordinate Lodges, for the Grand Master can travel the country, and not only confer the degrees, but establish



the price and appropriate the funds to his own use. Do the ancient regulations authorize a Grand Master to confer degrees in Masonry at sight?

*Answer.*—Before noticing the particular inquiries presented by our correspondent, we take permission to remark, that on the facts stated, the proceedings of the Grand Master, if not positively irregular, and unauthorized, were injudicious, as tending to disturb the harmony and disaffect the Lodges more immediately interested. It was a matter over which, by the Masonic usage and government generally recognized in this country, they, alone, had exclusive jurisdiction, and, with which the Grand Master was not required, nor by the constitutions of his own Lodge, authorized to interfere.

“That a Grand Master is empowered by the constitutions and usages of Masonry to assemble the Grand Lodge, for a specific purpose, in any part of his jurisdiction that may be most convenient for the object in view, does not, perhaps, admit of a question: but that he may call together any number of Brethren, without notice to the Grand Officers, and constitute them into a Grand Lodge, is what we are by no means prepared to concede. The Grand Master is a constituent part of the Grand Lodge, and so are his Wardens, and other officers: and it is no more competent, for him, with such Brethren as he may see fit to call around him, to resolve himself and them into a Grand Lodge, without the usual and proper notice required by the constitution, than it would be for the Grand Wardens with such Brethren as they might select, to resolve themselves into a Grand Lodge, without notice to him. The constitutions clearly prescribe what officers shall constitute the Grand Lodge, and how they shall be elected and qualified: and they also prescribe the manner in which the Grand Lodge

shall be assembled together and opened. To the observance of these requirements, the Grand Master is bound, equally with the lowest officer of the body. Our correspondent does not state the manner in which the Grand Lodge in question was called together, and the preceding remarks may be altogether irrelevant to the case under consideration: but from the terms in which he expresses himself, he leads us to an opposite inference.

“Our correspondent has not stated his case very systematically, nor proposed his questions with much regard to their relation to each other. We will endeavor, however, to follow him in his own order. The Brother initiated as above, will then hail from the Grand Lodge in which, or under whose authority, he was received. The location of the Grand Lodge is immaterial.

“The fees belong to the body in which he was made: though we are free to admit, that in the present case, Lodges Nos. 3 and 15, would seem to have an equitable claim to them, inasmuch as the Grand Lodge has, by its own voluntary action, assigned to them a certain jurisdiction, and granted to them the right to make Masons within its limits, as the means of their support and maintenance. With this right, the Grand Lodge cannot equitably interfere, nor without a violation of its own good faith to those Lodges: for, as our correspondent very properly suggests, if it may do this, through its Grand Master or other of its officers, the necessity for subordinate Lodges will be materially lessened, and their prosperity essentially endangered.

“We quote from the proceedings of the Grand Lodge of England, as follows:

“June 4th, 1721, George Paine, Esq., Grand Master, assembled a Grand Lodge at Queen’s Arms, in St. Paul’s Churchyard, London, made some new Brothers,

particularly, Philip, Lord Stanhope (afterward Lord Chesterfield), and then marched, according to the manner of Masons, to a noble feast, prepared for them at Stationer's Hall.

"At this time, Lodges were empowered to confer only the first degree, unless by a dispensation from the Grand Master. Subsequently, this regulation was so modified as to enable them to confer the second degree, and finally the third. But the Grand Lodge of England never surrendered its rights to make Masons, though it has rarely exercised it. This power has, also, within our own recollection been exercised by one or more of the oldest Grand Lodges in this country: but never except upon extraordinary occasions.

"In connection with this branch of the inquiry, and in answer to the question of our correspondent as to the power of Grand Masters to confer degrees at sight, we give the following extracts from one of the early books of constitutions:

"It is nevertheless, still the prerogative of the Grand Lodge, and the R. W. G. Master has full power and authority (when the Grand Lodge is duly assembled), to make or cause to be made in his Worship's presence, free and accepted Masons, at sight, and such making is good: but they cannot be made out of his Worship's presence, without his written dispensation for that purpose: nor is any warranted Lodge obliged to receive any of the persons so made, as members, except by vote and with full consent of the body of such Lodge; but the R. W. G. Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new Lodge.

"This regulation was declared to be in force many years subsequently to the period when the power to con-

fer the three degrees was delegated to the Lodges. It reserves the right to the Grand Lodge, and to the Gr. Master 'when the Grand Lodge is duly assembled,' to make Masons at sight; but it does not authorize the Grand Master, of himself, nor by virtue of the presence of any given number of Brethren, to make Masons at all. He can only do it when the Grand Lodge is 'duly assembled.' Nor is any subordinate Lodge required to receive as a member a Brother so made,—an exception to what was then a general rule, manifestly intended to restrict the making of Masons in the Grand Lodge, by rendering such making undesirable and less advantageous to the initiated. In reserving to itself this right, the Grand Lodge evidently did not contemplate the exercise of it, except under peculiar and extraordinary circumstances,—such as the initiation of a distinguished foreigner, or some gentleman of the nobility, whom it might find advantageous to compliment in this manner.

"We have thus frankly, though briefly, endeavored to answer the inquiries of our correspondent. We have no other knowledge of the facts in the case, or the parties interested, than he has seen fit to communicate. Our opinions are predicated entirely upon the former, and the latter will give to them such consideration as in their judgment they may deserve."

#### ADJOURNMENT OF LODGES.

(From the Masonic Magazine, Vol. VIII, page 198.)

"The duty of closing a Masonic Lodge is as imperative, and the ceremony as solemn as that of opening: nor should it ever be omitted through negligence, nor hurried over with haste; but everything should be performed with order and precision, so that no Brother shall



go away dissatisfied. From the very nature of our constitution, a Lodge cannot be properly adjourned. It must either be closed in due form, or the Brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to our Order. The Master alone can dismiss the Brethren, and that dismissal must take place after a settled usage.

“In Grand Lodges, which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day’s sitting.”

PRINCIPLES AND PRACTICE.—ALABAMA.

(From the Masonic Magazine, Vol. VIII, page 232.)

“Resolved, That it is antimasonic to require any religious test, other than that the candidate should believe in a God,—the Creator and Governor of the universe.

“Resolved, That in no event ought the Grand Lodge to initiate, pass, or raise a candidate, their powers being more of an appellate and legislative order than otherwise.

“Resolved, That the Grand Lodge has exclusive jurisdiction throughout the state in which it is located, and concurrent jurisdiction with other Grand Lodges over states and territories where there is no Grand Lodge.

“Resolved, That each Grand Lodge is sovereign and independent.

“Resolved, That a subordinate Lodge, under the jurisdiction of this Grand Lodge, cannot reinstate a Mason to membership who has been suspended or expelled by another jurisdiction, without first obtaining the consent of that jurisdiction.

“Resolved, That it is contrary to Masonic regulation

to suffer any Mason to vote, except the members of the Lodge where application is made.

“Resolved, That the mere refusal to readmit a Mason to membership, does not inhibit him the rights and privileges to which he is entitled as a Mason.

“Resolved, That the expulsion or suspension from an Encampment, Chapter, or Council, does not necessarily suspend or expel from subordinate Lodges.”

#### THE ACACIA.

(From the Masonic Magazine, Vol. V, page 72.)

“Masonic writers, and the Masons generally, are so much accustomed, when speaking of the evergreen sprig, to designate it by a wrong word, that we feel assured they will pardon us for reminding them of their error.— It frequently arises from carelessness, and, perhaps, not unfrequently from ignorance; for though, as a Fraternity, Masons are as intelligent and well-informed as any other class of the community, they are not all scholars. The acacia referred to in our ceremonies is the *Mimosa nilotica* of Linnæus. It is a small shrub, and anciently grew in great abundance in the neighborhood of Jerusalem. *Cassia* is a very different plant, and did not grow about Jerusalem. One species of it is a native of Egypt and both Indies, and another of Persia and Arabia.— *Cassia* is also the name of a species of *Laurus*, the bark of which usually passes under the name of Cinnamon. Brother Mackey, in his Lexicon, says, that ‘according to the Jewish law, no interments were permitted within the walls of the city, and as it was unlawful for the Cohens or Priests to pass over a grave, it became necessary to place marks wherever dead bodies had been interred, to enable them to avoid it. For this purpose the *Acacia* was used.’

“Malte Brun, in his description of Egypt says, ‘with respect to the mummies, some are placed in wooden cases shaped like the human body, round which leaves of *Acacia* are often found.’ The Greek word, *Acacia*, signifies ‘innocence or freedom from sin.’ This is the Masonic word.”

M. SIGNET, v. 4, p. 51.

*Ques.* Can a M. M. be qualified to preside without taking the degree of P. M. in a regular Chapter? If so, would a P. M., who had taken the Chapter degrees, do right to sit in the Lodge without claiming the chair or assisting him in the discharge of his duty?

*Ans.* By reference to the usages of the G. Lodges in the U. States, it will be seen, that while they all require a Past Master to preside over a Lodge under a charter, none of them, we believe, requires the Master of a Lodge U. D. to have that degree. Surely, if we can sit in a Lodge under Dispensation, presided over by a brother who is only a M. M., we can with the same propriety do so in a Lodge under a charter. Indeed, we deny that the question can be raised in a Master's Lodge. By what rule of propriety can we discuss the rights of P. Masters in a lodge of M. Masons? We acknowledge the G. Lodge has the right to open in the P. M. degree; and make regulations in reference to that degree, and each subordinate Lodge, under charter, has the right to open a P. M. Lodge and confer the degree upon the Master elect; but no question in relation to a degree above, can or should be entertained in the third degree. So universal is the custom, requiring the Master of a Lodge under a charter to have it, that it may now be regarded as common law; but we do object to the doctrine that no one can preside over a Lodge who has not this honorary degree. Now; we hold that the P. M. degree originally, and still belongs to

the G. Lodges; that though the Chapters in the U. S. have *assumed* control over the degree, and all the G. Lodges, except Pennsylvania, have tacitly admitted the legality of the degree conferred in a Chapter; yet no G. Lodge has yielded its own right to confer the degree as a mark of distinction upon the Masters of Lodges, and we hope they never will. By the custom of the G. Lodge of England, and the G. Lodges in the U. S., three or more P. Masters have the right to open a P. Master's Lodge in any Lodge under a charter, and confer upon the Brother elected Master of the Lodge, the degree of P. Master; of course, if the Brother had previously received the degree, either in Lodge or Chapter, he need only to be installed.

From what we have said, it will scarcely be deemed necessary to add, that we know of no rule by which a P. M., made in a Chapter, has any rights or privileges, as such, not guaranteed to a P. M. made under the authority of a G. Lodge, save and except that the former can visit a P. Master's Lodge in a Chapter, and the latter cannot, for the reason that he has not the preceding degree of Mark Master.

#### PAST MASTER'S DEGREE.

(From the Masonic Union, Vol. I, page 242.)

“It is *not a degree*, but simply a part of the necessary installation service of a Master elect, who has not received it before, and is so essential that it cannot, and must not be omitted. No man can be duly *qualified* for the *duties* of the Chair, until he has received it. He knows not, until he has it, what he *may* do, and what he *must* do, as a Master of a Lodge. No Lodge can do any *business*, except adjourn, from time to time, which has elected such a person its master, until he be duly quali-



fied for the duties of the Chair, by receiving this so called "degree." This was requisite, and belonged to him, free of expense, before charters or warrants were known. The Master who served in the Chair next before him, having himself had it, and after him any other P. M., willing to perform the ceremony, or the Master of any Lodge as soon as he has himself obtained it (whether in a Chapter or out of it), may perform the ceremony, notwithstanding any regulations of any Chapter or Grand Chapter; and some of them must do it before he can act as Master. None others but P. Masters and the Master elect can be present in the Lodge when the ceremony is performed. The monitorial parts, including the charge, should, however, be reserved, and the Lodge called in, and those parts, including the ancient charges, be given in their presence.

The degree (as given in the Chapter), is composed of a part of the installation service of a Master elect, with other ceremonies added by the R. A. G. Lecturers about the time it was dignified to a *degree* by the Chapters. Originally, it could not be conferred except upon an *elected Master of a Lodge*. To meet that difficulty, the Chapters go through a certain ceremony, known to all members of Chapters, before the degree is conferred. But the whole proceeding is a violent and forcible assumption on the part of the organizers of the Chapter organization, and cannot affect rights and usages which existed in Blue Lodges before the Chapters and Chapter degrees, as such, were known.

WHO ENTITLED TO PRESIDE.—(ALABAMA.)

(From the Masonic Magazine, Vol. IX, page 286.)

**"Resolved.** That no person can occupy the chair of the Master of a Lodge in the absence of the installed

master thereof, except either of his Wardens, or some brother who has attained to the degree of Past Master; and when a Past Master presides, the Lodge must be summoned by the Master or the S. Warden, or, in their absence, by the J. Warden, under whose authority the Past Master officiates."

#### LODGES OF COLORED MASONS.

(From the Masonic Magazine, Vol. X, page 41.)

"We have frequent inquiries as to the regularity of the Lodges of colored Masons, which are held in different sections of the country, notwithstanding we have on several occasions given the information asked for."

A Correspondent at Niagara Falls, says: "We are desirous of knowing whether there is, or not, a regularly constituted Lodge of Free Masons (of *colored people*) in the city of Boston, chartered by the Grand Lodge of Massachusetts?"

To this inquiry we answer, there is such Lodge in Boston; there is a body of black persons in the city, which assumes to be a Grand Lodge, and having under its authority one or two subordinate Lodges; but they are not recognized by the Grand Lodge of this State. No communication, whatever, is held with them; nor are black persons received into any of our Lodges.

*There is not a regular Lodge of black Masons in the United States.* There are many colored persons who claim to be Masons, and from what we learn from distant correspondents, we infer, they sometimes succeed in gaining admission into the Lodges, but they are not lawfully entitled to the privilege of sitting in any Masonic Body of competent authority.

In many parts of Europe, Africa, and Asia, and in the West India Islands, there are many colored Masons;

but in this country the initiation of blacks has never been encouraged.

#### PROPOSING CANDIDATES, RECEIVING PETITIONS.

(From the Masonic Magazine, Vol. IX, page 202.)

“The Candidate must be proposed at a stated meeting of the Lodge, and at no other time, unless by dispensation; and he cannot be admitted prior to the next ensuing monthly meeting, except as before stated; nor until the members have been notified, in the usual manner (which should always be by written or printed notification), that his petition will then be acted upon.

Should any number of the members resort to improper means to effect the admission of a petition; as by availing of the absence of Brethren, known to be in possession of information which would authorize his rejection; their conduct would be a proper subject for the discipline of the Grand Lodge.

A member is not at liberty to propose for admission whom he pleases, without the consent of the Lodge; nor is the Lodge under obligations to receive a petition. The usual parliamentary rule obtains in this case. A member wishing to present a petition, rises and states his wish. If no objection is made, the petition is received. But it is competent for any member to object to its reception; in which case it can be received only by vote of the Lodge.

In this case, however, as in many others, a majority must govern. If a majority of the members say that the petition shall be received as often as presented, it must just so often go to a committee and take the usual course. But a *majority* cannot determine the question of admission. Here a small minority rules, and *trouble affords no excuse for neglect of duty*.

## ADMISSION OF MEMBERS.

(From the Masonic Magazine, Vol. IX, page 174.)

“The admission of Members (not the admission of Candidates for degrees), is a matter of local regulation, under the provisions of the Constitution or By-laws of the Grand Lodge of the State, when any provisions on the subject exist; which is not common. A Lodge may require a unanimous vote, or only a majority; or in respect to its own initiates, no vote at all; but simply, that the Brother sign the By-laws. Nevertheless, the most conservative and safest course is, to require nearly or quite a unanimous vote; because the admission of a Brother to membership, who should be disagreeable to any considerable number of the members, or even to a limited number, would tend to destroy the harmony of the Lodge, and thereby retard its prosperity.

## VOUCHING FOR VISITORS.

(From the Masonic Union, Vol. I, page 235.)

“It is a rule in Masonry, that a Lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise, and yet it is one, which may so materially affect the well being of the whole fraternity, since by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one, is to bear witness for him; and in witnessing to truth every caution should be observed, lest falsehood should cunningly assume its garb. The brother who vouches, should know to a certainty that the one for whom he vouches, is really what he claims



to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from "*strict trial, due examination, or lawful information.*" These are the three requisites which the landmarks have laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. *Strict Trial.* By this is meant that every question shall be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of brother. Nothing is to be taken for granted—categorical answers must be returned to all that is deemed important to be asked; no forgetfulness is to be excused, nor is the want of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to have forgotten the instruction he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society, whose secret modes of recognition he has so little valued, as not to have treasured them in his memory. The *strict trial* refers to the matter which is sought to be obtained by inquiry, and while there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire, and constant practice to retain, there are still other things of great importance, which must be rigidly demanded.

2. *Due Examination.*—If *strict trial* refers to the *matter*, *due examination* attends to the *mode* of investigation. This must be conducted with all the necessary forms and antecedent precautions. Inquiries should be made as to the time and place of initiation, as a preliminary step; the Tyler's O. B., of course, never

being omitted. Then the good old rule of "commencing at the beginning," should be pursued. Let everything go on in its regular course, not varying in the slightest degree, from the order in which it is supposed the information sought, was originally received. Whatever be the suspicions of imposture, let no expression of suspicions be made until the final decree for rejection be made. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you;" and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied, generally, with the requisitions of his examiner. To descend to particulars, is always improper, and often dangerous. Above all, never ask what lawyers call "leading questions," which include in themselves the answers, nor in any manner aid the memory, or prompt the forgetfulness of the party examined by the slightest hints. If he has it in him, it will come out without assistance, and if he has it not, he is clearly entitled to no aid.

3. *Lawful Information.*—This authority for vouching is dependent on what we have already described. For no Mason can lawfully give information of another's qualifications, unless he has actually tested him by this mode of trial and examination, or knows that it has been done by another. But it is not every Mason, who is competent to give "lawful information." Ignorant and unskillful brethren cannot do so because they are incapable of discovering truth and detecting error. A "rusty" Mason should never attempt to examine a stranger; and certainly if he does, his opinion is worth nothing. If the information given is on the ground that the party who is vouched

for has been sitting in a Lodge, care must be taken to inquire, if it was a "just and legally constituted body of Master Masons?" Any person may forget, from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the first or second degree. Information given by letter or through a third person is irregular. The person giving the information, the one receiving it, and the one to whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason," for such or such reasons, "and you may safely recognize him as such." This alone will ensure the necessary care and proper observance of caution. Never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says, "it is better that ninety-nine guilty men should escape, than that one innocent man should be punished," is with us, *reversed*, and that in Masonry it is better that ninety-nine true men should be turned away from the door of a Lodge, than that one *cowan* should be admitted." (Port-Folio.)

## ADJOURNED MEETINGS.

(From the Masonic Review, Vol. VI, page 11.)

“*Ques.*—If a Lodge meets on the *regular stated* night and adjourns to the next night to finish business, can any business that could have been transacted on the first night, be transacted on the second or adjourned night—the Lodge being at Refreshment?

“*Ans.*—Business that pertains to a stated meeting cannot be done at a called meeting. But if the Lodge has not time to finish its business on the stated meeting, it may adjourn to another evening to finish the work of the stated meeting. But no new business can be introduced.”

## EMERGENCY.

(From the Masonic Review, Vol. VI, page 11.)

“*Ques.*—Can a petition be received at any time only at a regular *stated meeting*, though it be decided a *case of emergency*, and can the *emergency exist* before the petition is *filed*, so as to *receive* it at *any time*?

“*Ans.*—As a general rule, a petition cannot be received at a called meeting except a dispensation be had from the Grand Master. An emergency may exist *before* the petition is filed, but it must be received before the Lodge can act upon it so as to declare it a case of emergency.”

## THE MOVABLE JEWELS.

(From Oliver's Landmarks, Vol. I, page 120.)

“On each side of the Blazing Star are disposed the *Compass, Square, Level* and *Plumb*, which are called the *Movable Jewels*, because they distinguish the Officers of the Lodge, and are transferable to their successors.”



(From Oliver's Landmarks, Vol. I, page 122.)

"The mind of man would be his *Compass*; his conduct would be *squared* by strict rectitude and justice toward his fellow creatures; his demeanor would be marked by the *level* of courtesy and kindness; while uprightness of heart and integrity of actions, symbolized by the *plumb*, would be his distinguishing characteristic; and thus, guided by the *Movable Jewels* of Masonry, he might descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above."

(From Oliver's Landmarks, Vol. II, page 195.)

"The *movable jewels* used in the construction of the Temple, consisting of gold and silver vessels and other sacred utensils, amounted to £6,904,822,500: and the value of the *stones*, timber, ivory, brass, iron and other materials, which were classed under the head of fixtures, or *immovable jewels*, to £150,000,000."

#### THE IMMOVABLE JEWELS.

(From Oliver's Landmarks, Vol. I, page 100.)

"The W. Master's Tracing Board is near the Blazing Star, while the corresponding *Immovable Jewels* are considerably higher up toward the east; the one called The *Brute Stone*, the other, the pointed *Cubical Stone*."

(From Oliver's Landmarks, Vol. I, page 108.)

"The *immovable jewels* were formerly called The *Trestle Board*, the *Rough Ashlar*, and the *Broached Turnel*. The Tracing Board is for the W. M. to draw his designs on; the Rough Ashlar, for the E. A. P. to mark and indent on; and the Perfect Ashlar for the experienced F. C. to try and adjust his jewels on."

“They are termed *Immovable Jewels*, because they are distributed in places assigned to them in the Lodge for the Brethren to moralize upon.”

#### THE MIDDLE CHAMBER.

(From Oliver's Landmarks, Vol. I, page 323.)

“Along the North, South, and West sides of the Sanctuary, extended a Gallery three stories high, constructed of beams and planks, and to which there was access by means of a winding stair. These were in fact a sort of aisles.

“From a passage in the Old York Lectures, it should appear that the King conferred some privileges on certain of these workmen who were considered worthy of the distinction.”

This is the passage.

“The middle chambers of each row over the Porch were totally dark, except the upper story, and appropriated as repositories for the sacred furniture of the traveling Tabernacle of Moses, which was there laid up, hidden from profane eyes, as the Ark was in the Holy of Holies. When the Temple was finished, and a short time prior to its dedication, King Solomon permitted such of the 80,000 Fellowcrafts as had become proselytes to the Jewish faith, to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the Tabernacle had been deposited, in the center of which was the famous *Middle Chamber*; which being symbolical of the divine presence, contained the celebrated LETTER which was a symbol of the *sacred name*.”—(*O. Landmarks*, Vol. I, page 431.)

“The winding stairs is not a transcript of the flight of twelve steps which actually led from the Court of the Priests to the pillars of the Porch. It was constructed

in the wall geometrically, like those which lead to the towers of our Churches, and was situated at the east end of the gallery, which opened into the treasure chambers, the entrances to which, were the doors and passages connected with the Sanctuary toward the North and South of the body of the Temple.”—(*O. Landmarks*, Vol. I, page 334.)

#### THE THREE PILLARS.

(From Oliver's *Landmarks*, Vol. I, page 114.)

“The three pillars represent the three primitive orders in Architecture, the Doric, Ionic, and Corinthian. By their antitypes they form the support of the Lodge, and are denominated, Wisdom, Strength, and Beauty; qualities which essentially prevailed at the building of King Solomon's Temple. The plan was the effect of Wisdom derived from above, an emblem of the Jewish nation in the practice of the true Freemasonry; the execution was the application of Strength, derived from the maritime City of Tyre, the inhabitants of which practiced the spurious Freemasonry, and were the best operative Architects in the world; and the curious and rich workmanship, which lent a charm to this extraordinary edifice, and excited the admiration of mankind, was effected by the application of Beauty, derived from a union of the two countries in the person of an expert architect named Hiram.

“These pillars bear a reference to an edifice of much greater sublimity, and beauty, than even the Temple of Solomon. They refer to the workmanship of the great Architect of the Universe, in the construction, not only of our Sun, and its attendant planets, but also of those innumerable systems that occupy infinite space. With such a vast impression on our minds, how beautifully

does the Masonic illustration of Wisdom, Strength and Beauty apply. The Universe is the Temple of the Deity whom we serve. Wisdom, Strength and Beauty are about his throne as pillars of his work; for his wisdom is infinite, his strength is in Omnipotence, and Beauty shines forth through all his creation in symmetry and order. He hath stretched forth the Heavens as a Canopy, and the Earth he has placed as his footstool; he crowns his temple with stars, as with a diadem, and in his hand he extendeth the power and the glory; the sun and moon are messengers of his will, and all his law is concord. The pillars supporting the Lodge are representatives of these divine powers; and a Lodge, where true Masons are assembled, represents these works of the Deity."

#### DEGREES FOR FEMALES.

(From the Masonic Union, Vol. I, page 115.)

"There is a tradition that Masonry was used among the Waldenses, a sect of Christians inhabiting the recesses of the Alps, and that females of full age, their wives and daughters, were admitted into the fraternity formally. They were persecuted by the Church of Rome and the Catholic Princes, as Heretics, and used Masonry as a means of communication with one another, and of mutual aid and protection to each other and their families.

"We have, in this country, three degrees that are conferred upon females. 'The Master Mason's Daughter,' 'The True Kinsman,' and 'The Heroine of Jericho;' the latter upon the wives or widows of Royal Arch Masons; the two former upon M. Masons' wives, widows and daughters. The Daughter's degree ought only to be conferred upon those who are the daughters of M.



Masons; but it is sometimes, though doubtless, improperly, conferred on wives. The design of these degrees is to furnish females with a sure means of making themselves known to Masons, and obtaining the aid and benefits secured to them by the connection of their fathers or husbands with the Institution; to encourage and promote social intercourse between those females having fathers and husbands in the Institution, and to enable them to understand something of the true nature and character of the Institution to which their male relatives are so strongly attached, and give so much attention.

“In these degrees the purest morals, the highest religious duties, and the most decided devotion to one another, are taught. They are founded upon events connected with the history and the high mysteries of Religion. Moral duty and friendly interest in one another are their chief lessons, as connected with, and subordinate to, religious duty.

“The Heroine of Jericho is founded upon an event which is authenticated by Scripture, and occurred so early as the transit of the Israelites into Canaan, under Joshua. Historically, it claims to have been practiced in Scotland in the time of Sir William Wallace. It was introduced into Connecticut in the commencement of the present century. Intrinsically, it is not of as much value, nor near so interesting as the other two degrees. The others have more recently been introduced into this country from France. But they differ materially in substance, as well as in name, from the French degrees of adoption. They are Anglicized. The bare skeleton of them, probably, reached this country. They were deemed of advantage, and being unknown and uncultivated here, were supplied with an American or English ceremonial, adapting them to this land, language and state of society.

As such they are conferred, more or less, in New York, Ohio, Michigan, Indiana, Illinois, Kentucky, Missouri, and perhaps other states.

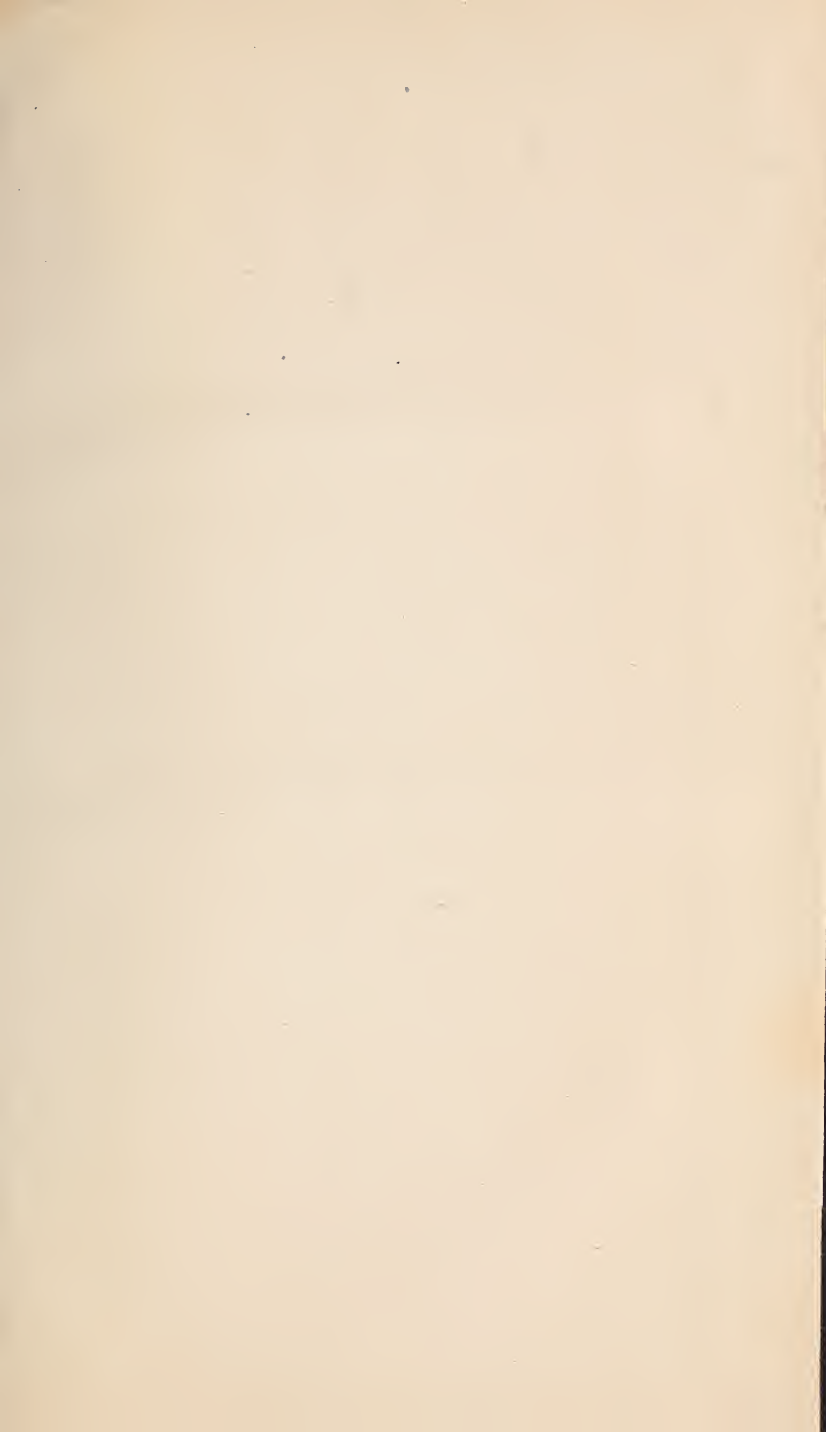
“Whether ancient or modern in their origin, these two are beautiful in character, excellent in design and adaptation, and useful in their effect. The Daughter’s degree is founded upon an event occurring in the time of Christ; and the other upon an event which occurred much earlier in Jewish history. Both are historical events recorded in Scripture. The character of the degrees partake of the character of the events upon which they are founded, as do all other Masonic degrees; and no one, acquainted with them, can say there is any harm in them. They are not Craft Masonry; but they are the spirit of virtue, morality, religion, and sisterly love. Why then should they not be generally recognized, and generally conferred? They use the emblem of Masonry in the sense of their moral and religious teachings; but they convey no knowledge of any secret of York, Scottish, French or Ancient Rite Masonry. They assimilate, but do not coincide, except in moral, religious and social duties; and are not these the same to both sexes?

“They should always be conferred at, that is, in a Lodge-room, with the observance of ceremony and order; but never in a Master’s, or any other Lodge of Speculative or Craft Masons. None but Masters, Wardens, or Past Masters, ought ever to confer them. It is enough that some well-known Mason vouches for the female candidate as possessing the proper claim to the degree. A record should be kept and filed in the Lodge. No charge should ever be made for conferring them. They are by their constitution, *free*. All Master Masons should possess them. All Royal Arch Masons should possess

the K. of Jericho. This is adoption Masonry as it now exists in the United States.”—*O. L.*, v. 3, p. 26.

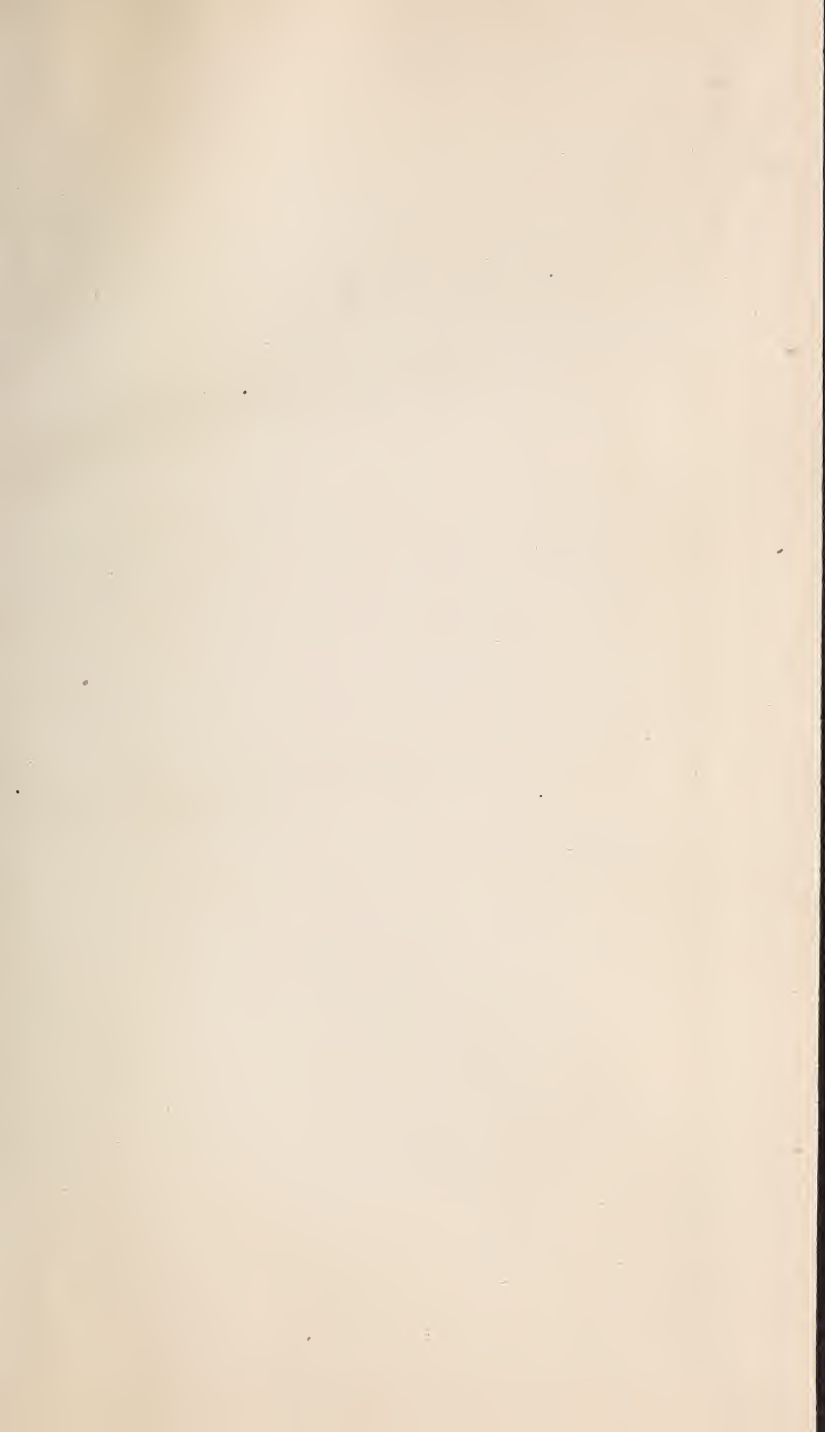
“In 1730, Female Lodges were instituted, and in 1743, the Order of Perfect Happiness, to which ladies were admitted, made its appearance. This Order had symbols, and a vocabulary, which were exclusively nautical. The Candidate was said to make a voyage to the Island of Felicity, under the pilotage of the Brethren. It had four degrees, called—1. Cabin Boy; 2. Master of the Vessel; 3. The Chief of the Squadron; 4. The Vice-Admiral. The Grand Master was termed the Admiral. The oaths, both for males and females, are curious. A Schism in the Order produced another Lodge, the members styling themselves ‘Knights and Ladies of the Anchor.’”

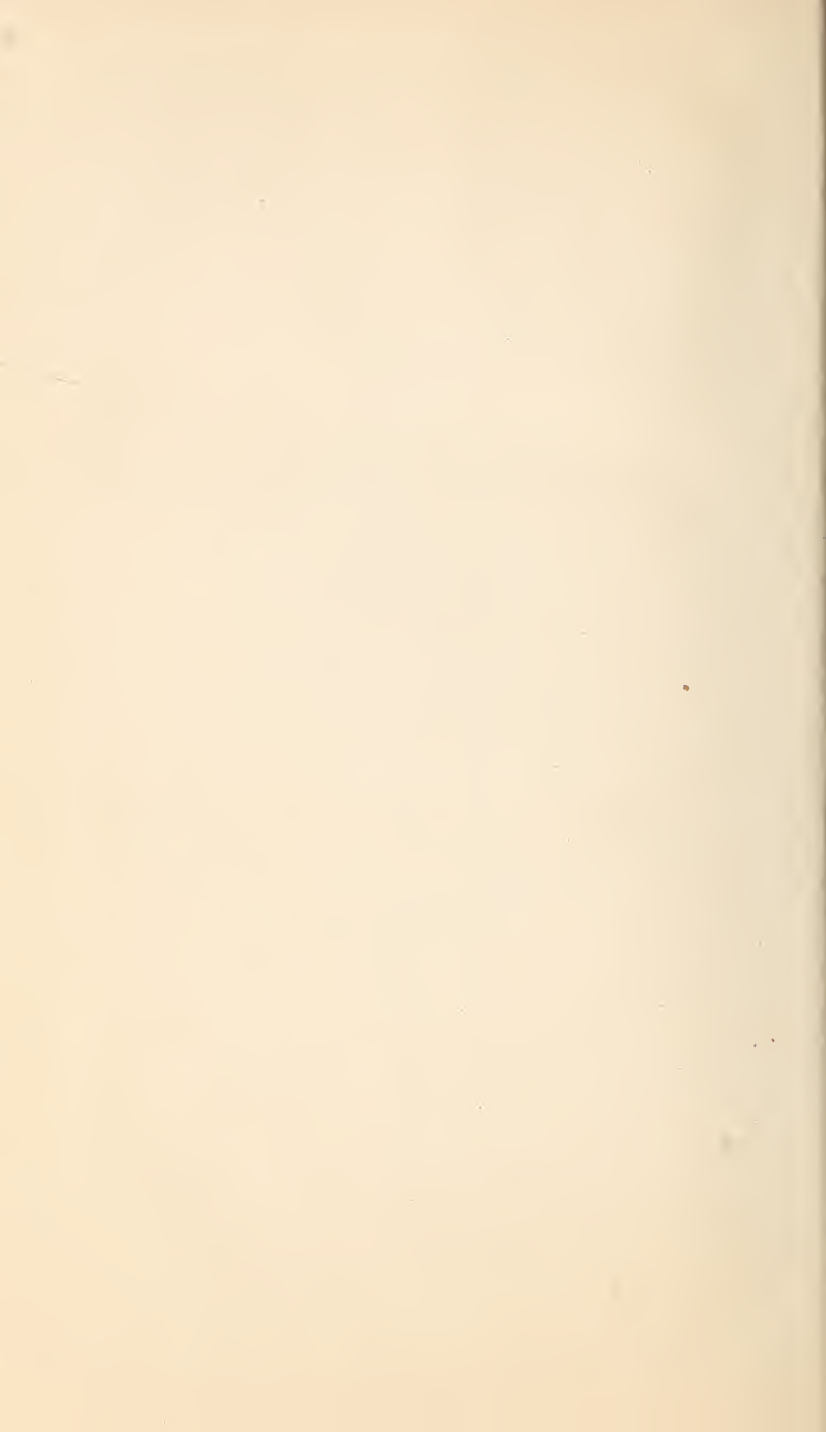
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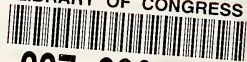








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